The Outlook

Vol. 64 January 13, 1900 No. 2

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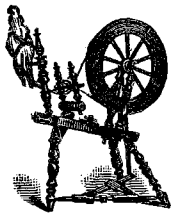

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The Outlook

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The Boer War: Ladysmith, Colenso

Between midnight and dawn on Saturday morning of last week the Boers, under General Joubert, attacked Ladysmith, coming up so close to the defending forces that the Gordon Highlanders repulsed them at the point of the bayonet. On this the Boers were reinforced, and the attack continued, General White heliographing on Saturday afternoon "Hard pressed." A later despatch from him says that, though the Boers pushed their onslaught with the greatest courage and energy (the intrenchments were three times taken and retaken by the British, and one point in the British position was occupied by the Boers throughout the day), the latter were finally repulsed everywhere with heavy loss, which, General White says, greatly exceeded that of the British. General Buller, Commander-in-Chief in Natal, was at Colenso, fifteen miles away. He had been already criticised for his delay in attacking the Boer intrenchments, now seventeen miles in length, along the Tugela River, having been extended to prevent a turning movement. Military history has hardly ever seen such a defensive position, with long-range guns in bomb-proof trenches, and with thousands of horses at various places by which Boer troops can be quickly concentrated at any point needing support. General Buller, therefore, had abundant cause for delay, and needed every possible man, horse, mule, and gun which could be sent up from Durban. On learning of General White's desperate condition, however, General Buller could of course delay no longer, and sent General Clery's entire division to attack the Boer lines. General Hildyard had the left of the line, General Barton the right. Not since the battle of Waterloo has an English commander had such an opportunity both of maneuvering afield and cutting off the enemy's retreat, and also of delivering a succession of rapid attacks in order to demoralize the opposing forces. The need was great. The gallant Ladysmith garrison had become decimated by fever and dysentery, the supply of ammunition was failing, and the besieging forces were daily becoming larger and stronger. The demonstration against Colenso had little effect; despite the British artillery fire, the Boers did not reply to the naval and field guns which were dropping shells into their trenches and river forts.

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The Boer War: Events in Cape Colony

Early last week Colonel Pilcher, with a cavalry force composed partly of Australians and Canadians, attacked and took the town of Sunnyside, in northern Cape Colony, about fifty miles west of Belmont. Though the engagement was hardly more than a local skirmish, it was notable both on account of the bravery of the colonial contingent and also because its opponents were disaffected British subjects. The insurgents' total loss was nearly a hundred, according to London reports. Unfortunately for British loyalty in that region, however, the visit of the column was only a flying one. In Cape Colony General Gatacre repulsed an attack upon the British camp at Molteno, but was unable to cut off his enemy's retreat owing to lack of cavalry. The reoccupation of Dordrecht by the Boers now calls for General Gatacre's attention in that direction. Later General French relieved the depression caused by the faulty strategy of Generals Buller, Methuen, and Gatacre by a series of adroit maneuvers. He is now occupying the heights near Colesberg, but not the town itself, as was at first reported. As the birthplace of President Kruger and as the junction of the Pretoria-Port Elizabeth

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railway with an important wagon road, the Boers have reasons both of sentiment and of strategy for a vigorous defense of the town which they took some time ago. In his last attack, however, General French lost one entire company with all its officers; the event was described with official euphemism by the War Office as an "accident." Despite this slight reverse, General French's tactical position is practically unaltered. He seems to be the one British officer to adapt himself to Boer strategy in that he does not do what his enemy expected him to do; for instance, he declined to make a direct frontal attack, or, with an insufficient force, to occupy Colesberg prematurely, or to be drawn on by seemingly retreating Boers to a less defensible position. The widespread approval of his course by the London papers would indicate that bulldog tactics are finally at a discount among the British. The twenty Boer prisoners taken by General French expressed surprise at this unexpected strategy. They supposed that the usual frontal attack would take place; instead, they found themselves shelled from three positions, and Maxim guns commanding their retreat. To their admiration of this generalship the prisoners added a generous appreciation of the bravery of the British rank and file. While the British suffered but slightly, it is reported that the Boers lost a hundred men in all. They have now reoccupied the positions from which they were driven by General French. Thus, no one of these three victories resulted in any substantial advance to the British in territory gained.

❀

The British Seizures If the German Emperor had arranged with the British Government to have three of his vessels seized by it on suspicion of carrying contraband, he could not have better helped his pet measure of doubling the German navy. The people in Germany, for the most part anti-British and pro-Boer, are not only more than ever strengthened in their prejudices, but many of the doubters and opponents of the Kaiser's bill now before the Reichstag have become its supporters. They think that the seizures would not have taken place if Germany had possessed a larger navy. Be that as it may, following the seizures of American flour the week previous, last week the British captured three German vessels, the Bundesrath, the General, and the Herzog, at three points off the coast, as far apart as Lourenço Marques and Aden. Despite the apparent regularity of the bills of lading, the German vessels were compelled to submit to search, as having more than "occasional" contraband. The British suspected that the vessels carried ammunition, rifles, and cannon, fraudulently concealed and falsely labeled. They claim that such goods disguised in piano-boxes have been already shipped not only from Hamburg and Bremen, but from London itself. It was also recently discovered that the Boers had been supplied with tinned foods made in England. The fact that the seized vessels were mail steamers belonging to the German East Africa Line, heavily subsidized by the German Government, had no bearing on the case, such ships having no special exemption from search. While Great Britain cannot prohibit Germany from sending goods into Portuguese territory, if it can be proved that these particular goods were intended to be conveyed into Boer territory the right to seizure and confiscation is exactly what we exercised during the Civil War when the Confederates attempted to obtain contraband goods by way of Mexico. Of course, if search does not reveal contraband, compensation must be and will be gladly paid. The German Government is awaiting British action regarding the seizures. Next week The Outlook will publish an article from the pen of Professor Theodore S. Woolsey, of Yale University, on the questions of international law involved in these seizures.

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The Philippines The most interesting military news of the week was the confirmation of a previous rumor that the Americans who have been prisoners to the Filipinos had all, or nearly all, been recaptured. Lieutenant Gilmore, of the Yorktown, with nineteen other American prisoners, is now in Manila. He states that Aguinaldo treated his prisoners with great consideration, but that General Tino, into whose hands they fell in the latter part of their imprisonment, was very harsh to them, and, when in his

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flight he was forced to abandon them, left orders to have them shot. The guards refused to obey this order and liberated the prisoners, who were found by an American advance detachment under Colonel Hare, on December 18, after suffering terrible hardships in their march through the wild country. Lieutenant Gilmore is quoted as saying that he thought the insurrection would last as long as there were any Tagalogs left. Another news item of the week is that our flag has been raised over the little island called Sibutu, which is claimed by the Sultan of Sulu as belonging to his group of islands. Our flag is, of course, raised with the Sultan's consent. There is some question as to the real ownership of the island, as it lies at what may be termed the extreme southwestern corner of the Philippine group, not very far from Borneo. On Friday of last week Comanche, an insurgent stronghold on Mount Arayat, was captured by our forces with a loss of five of our men, three of whom are said to have been mutilated after capture. Newspaper correspondence indicates that the insurgents are still in considerable numbers south of Manila, from Imus south and east, and also around the southern shore of Laguna de Bay. On Sunday of this week an advance from Imus resulted in the loss of three Americans killed and twenty wounded. The enemy's loss is estimated at sixty killed and eighty wounded. American newspapers have during the week reprinted from the Manila "Times" an official order from General Otis reprobating the acceptance of gifts and bribes by persons in the military and civil service. General Otis says: "The evil, corrupting and far-reaching in its effects, appears to have reached a stage which renders its suppression with a strong hand imperative." There has also been reprinted for the first time in this country General Otis's statement with regard to the President's proclamation, in which General Otis admits that, in publishing the proclamation in Manila, he eliminated phrases regarding our claim of sovereignty, although fully concurring in their truth and justice, because he thought it impolitic to make that announcement at that time. The proclamation was, however, printed in full in Iloilo, and, of course, sent from there to Manila, with the result that the distrust of Americans felt by the Filipinos was greatly increased by the entire transaction. Well-deserved military promotions were sent by the President to the Senate last week—those of General Young, General MacArthur, and General Ludlow to be Brigadier-Generals in the regular army, and those of General Bates and General Wheaton to be Major-Generals of volunteers by brevet. Three cases of the plague have been reported from Manila. In Honolulu there have been several deaths from the plague, and some fears are entertained lest the plague may spread in the lower quarters of Honolulu. Every possible precaution will be taken to prevent the pestilence from reaching San Francisco, where it might perhaps find a foothold in the Chinese quarter.

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General Wood's Cuban Administration

One of the very first official acts of Governor-General Wood was to release from imprisonment some forty men in Santa Clara Province who have been held under wretched prison conditions for many months, and in some cases for several years, without trial. The need of prison reform is shown by the fact that these men were all released ten months ago by General Bates, but that they were instantly rearrested by order from the American headquarters, on the ground that General Bates had exceeded his authority. Since then they have been held in prison. There seems to have been no contention that General Bates's action was not justified by the circumstances; Governor-General Brooke merely held that General Bates's action must be reversed because it was taken without consultation with headquarters. We have already spoken of the need of thorough prison reform in Havana and in Cuba generally. It is now announced that General Wood will undertake a systematic examination of the situation. It is alleged that there are fifteen hundred people in jail in Cuba who have never been tried, many of them under minor charges, and that there are many prisoners undergoing excessively long sentences imposed for comparatively trivial offenses. Probably, after dealing with this prison matter, General Wood's next step will be to further sanitary reform. Much has

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been done in this direction, but much more remains to be done before Havana and several other of the large cities are as well defended against disease as Santiago now is. The yellow fever statistics for the year 1899 have just been published, and show that there was an increase in the number of cases in Havana during the year. The increase is not very large, and is not alarming, but the fact that, after a year of American occupation and attempt at reform, the statistics show more cases than existed at the end of the Spanish régime, at least calls for renewed vigilance and larger plans of reform. The question of cleansing the filthy harbor is a most important one; Colonel Waring's plans are approved by many scientific experts, and very probably they will be put into operation. A significant fact with regard to General Wood's plans for education is the note, cabled last week, that bids for $600,000 worth of school furniture and supplies will soon be advertised for in the United States.

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The End of a Farce The comedy which the Royalist, "Nationalist," and anti-Semite leaders, MM. Buffet, Déroulède, and Guérin, have been playing with so much satisfaction to themselves for some time past, but without the edification either of the French people or of the world at large, has been brought to its end. The High Court, having reached their cases after some delay, has sentenced Guérin to ten years' imprisonment, and has exiled Buffet and Déroulède. Guérin will now have the opportunity of resuming the occupations which he pursued so long in "Fort Chabrol" last summer, when he made himself the center of local interest in Paris, and in a small way gave the Government no little annoyance. He is a person of considerable histrionic faculty, and probably found immense enjoyment in the spectacular but wholly innocuous attempt at revolution of which he was guilty. Déroulède has made more trouble. Representing what he declares to be the only true form of democracy, he probably had no programme further than to secure the overthrow of the present Government. While the Buffet programme was definite enough, involving the restoration of the monarchy, it is a significant fact that many of the antagonists of the French Republic have absolutely nothing in mind in the way of a coherent plan for something better; their programme is brief and simple—to pull down the Republic. These men are for the most part harmless, and they gratify the Parisian love of excitement and show; but the Government, in dealing with them so quietly and along strictly legal lines, while at the same time it makes them aware that it costs something to be treasonable, will considerably reduce the enthusiasm for the spectacular among gentlemen of this class.

❀

The Week in Congress The Senate Committee on Elections has reported, five to four, against the seating of Mr. Quay. Senator Burrows, of Michigan, who voted with the Democrats and Populists in favor of adhering to the Senate's previous position in such cases, is to write the majority report. The other Republican members of the Committee all belong to the small minority which has maintained that the Governor of a State may fill Senatorial vacancies which occur during the session of the State Legislature. The only two Republican Senators who have publicly announced their readiness to set aside their former view of the Constitution in order to seat Mr. Quay are Penrose, of Pennsylvania, and Carter, of Montana. Owing in part to the holiday recess, little was done in Congress, but several important resolutions were introduced. Among these was one from Senator Beveridge, of Indiana, declaring it to be the purpose of the United States to retain the Philippine Islands. Senator Beveridge has recently returned from a trip to the Philippines. Another of Senator Pettigrew's resolutions asking for official information respecting events in the Philippines was at first objected to by Administration Senators, but was promised consideration when Senator Hoar protested that such resolutions could not be rejected without violating the traditions of the Senate. The resolution in question asked for information respecting the report that the day after the outbreak of hostilities the Filipino leader asked General Otis for their cessation, on the ground that they had been begun without authorization on the side of the Filipinos. The

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most important measure introduced, however, was that of Senator Foraker, of Ohio—the Chairman of the Committee on Insular Affairs—providing for a territorial government in Puerto Rico, with one branch of the Legislature appointed by the Administration and the other elected by the people of the island on the basis of manhood suffrage. The debate on the Senate substitute for the House Financial Bill was opened by Senator Aldrich, of Rhode Island, the Chairman of the Finance Committee.

❀

Secretary Gage and the National City Bank

The resolutions adopted by the House of Representatives calling upon Secretary Gage to furnish a complete statement of the transactions between his department and the National City Bank of New York City, and also of the extent to which public money has been deposited with other banks without interest, bring forward two questions—one of sensational interest and the other of permanent public importance. Naturally, the first is receiving the greater attention, though it deserves the less. Two charges of favoritism toward the National City Bank are brought against Secretary Gage. The first is that he already has on deposit with this bank over $13,000,000, and that he proposed to increase this deposit by requiring all internal revenue receipts in this district to be paid into this bank, there to remain until needed by the Treasury Department. Inasmuch as the trust companies of this city pay two per cent. interest on much smaller and less stable deposits, and Western bankers give still higher rates, it is charged that the Secretary's favor to this particular bank yields it a minimum profit of nearly $1,000 a day. In reply to this charge it has been urged that the City Bank was the first bank to qualify itself for large deposits by securing the requisite Government bonds for the Treasury to hold as security, and that the convenience of the Treasury made it necessary that the internal revenue receipts should be paid into a single depositary. The other charge of favoring this bank is more important. It is that the Government sold the Custom-House building to the National City Bank for $3,265,000, and took in payment the bank's certified check, which it forthwith deposited in the bank, and that the Government thereupon, by previous arrangement, began to pay the bank a "rental" of four per cent. upon the price of the building for the privilege of continuing to occupy it until a new Custom-House is built. The Government thus, it is alleged, pays the bank four per cent. interest on over three million dollars which the bank retains in its possession to lend to other customers. Furthermore, it is said, the bank's check to the Government lacked about forty thousand dollars of covering the entire purchase price, so that the title to the building remains with the Government, and no tax can be levied. In case the City Bank is taxed upon its personalty as fully as upon its real estate, the exemption of the building is of relatively little importance, but this feature of the transaction has naturally quickened public interest. The officials of the National City Bank have the highest business standing, and no one questions the absolute integrity of Secretary Gage. Judgment as to the wisdom of these transactions should be suspended until the publication of Secretary Gage's report to Congress.

❀

Government Deposits with Private Banks

All this, however, is of passing importance compared with the question of depositing the Government's surplus with the banks. It will be recalled that during the first half of this century the unpopularity of the Government's relations with the old United States Bank, and the bank's relations with party politics, led to the adoption of the "independent treasury system," by which the money of the Government should be kept in the Government vaults. This system, introduced by the Democratic party, was only slightly changed during the Civil War, when the new National banks were authorized to serve as depositaries for public money needed in various sections. The aggregate of these deposits remained small until Mr. Cleveland's first administration, when the surplus rapidly increased; and Secretary Fairchild took the position that the Government could not afford to bid in the outstanding bonds at market prices because its bids raised those prices. Of course Government bids

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had raised prices, just as every bid does, but the price at which it might have bought the bonds would have saved the Treasury over two per cent. a year in interest, while the banks with which Mr. Fairchild proceeded to deposit the surplus paid no interest at all. President McKinley, then in Congress, vigorously attacked this policy. Among other things, he said:

> Nearly $59,000,000, as I understand, of the surplus . . . is now out among the banks. If the Administration had used the $59,000,000 and bought a corresponding amount of bonds with that sum, those bonds would have been canceled, and the interest on that sum would have been stopped. What does a man do who has got a surplus balance in the banks and has outstanding debts bearing interest? He calls in the evidences of those debts and pays them off with his surplus deposit. That is what a business man would have done, and that is what a business Administration would have done; and we would have had $50,000,000 less of interest-bearing bonds in circulation to-day if the President had followed the way blazed for him by the Republican party.

In the resolutions which Mr. McKinley reported to the Republican National Convention the same year (1888) there was a strong arraignment of the Democratic policy of loaning the Government's money without interest to pet banks. When President Harrison was inaugurated, Secretary Windom promptly returned toward the old plan of reducing the Government deposits to the sums immediately needed for the public service. The matter then dropped out of the attention of the public until the surplus again began to accumulate under the present Administration, when Secretary Gage adopted Secretary Fairchild's policy. At present the Government deposits aggregate over $80,000,000, and are likely to increase under the recent order respecting the internal revenue. While no one questions the integrity of the Treasury Department and the bank officials with whom the deposits have been made, it needs to be recalled that deposits of about $5,000,000 of State money with favored banks in Pennsylvania brought two per cent. interest payments to the Quay machine and corrupted the politics of the State.

❀

Mr. Wanamaker on Department Stores

The Industrial Commission recently called Mr. John Wanamaker, of Philadelphia, before it as an expert witness on the subject of department stores. He argued that such stores are a natural evolution from conditions of established trade laws, and beneficial to society, having a substantial economic and moral basis for their existence, and that, while the inspiring motive of such stores was the usual one of making money for their owners, such a purpose was not without conspicuous advantages to the public. The determination of the people to establish a common meeting-place for the consumer and producer is irresistible, said Mr. Wanamaker. He believes, not only that the modern retail system is the outgrowth of public needs, cheap capital, improved transportation, perfected communication, and commercial education, but also that the public good has been conserved by reduced prices consequent on enlarged production, and this reduction in prices has stimulated consumption of goods, and compelled increased employment, multiplying labor in production, transportation, and distribution. While locality needs will always make a place for small stores, the larger operator, offering larger assortments, will command a volume of sales sufficiently profitable at half the usual profit of old-time storekeeping. Though the natural sequence, said Mr. Wanamaker, is a certain diminution of small stores not able to justify existence from actual public service, the most marked effect of the department stores upon general trade is the elimination of commission houses, jobbers, and middlemen. Mr. Wanamaker added that the formation of combinations and trusts to control retailing was an impossibility, because the goods dealt in were of endless variety, made all over the world, and beyond control in production. Modernized retailing, he contended, had elevated the ethics of trade, opened new avenues of work and higher pay for women, shortened the hours of labor, and practically established business universities for the education of men and women for well-compensated employments.

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The Department Store Pleasures

Another side of the department store of recent development is what might be termed the æsthetic side. Some stores began a year ago to provide for the care of babies and young

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children while the mothers were shopping. Provision is now made for the care of wraps and satchels, leaving wearer and owner unburdened while shopping. The introduction of the picture-gallery, and the placing of pictures on exhibition for a stated time, were attractions. Music followed. At first this was confined to the toy departments, and evidently intended for the children. This year concerts at specified times are announced in the advertisements of some stores. That women and men appreciate this is shown by the groups that gather, before the hour announced, in the quiet corner where these concerts are given. That the music is enjoyed is shown by the quiet attention, and the fact that a large part of the audience remain to the end. That the concert is given for advertising purposes does not detract from the quality of the music. The lunch-rooms in these stores grow in beauty and luxury. These are among the many evidences of the development of the æsthetic sense, the love of the beautiful, in this country. The department stores find that it pays to cater to this sense, and the best of them, in catering to it, become educative.

❀

Dr. Edward McGlynn's Death

The Rev. Edward McGlynn, the best-loved Catholic priest in this city, if not in the entire country, died Sunday afternoon. He was born in this city sixty-two years ago, and received his early education in the public schools and the Free Academy which is now the College of the City of New York. His theological education, lasting nine years, was received in the College of the Propaganda and the American College in Rome, but his early training in the public schools seems to have made the stronger impress upon his character, for when he became the head of St. Stephen's parish in this city, he resisted the attempt of the higher clergy to burden his parishioners with the support of a separate school system. Then, and till his death, he stood unflinchingly for an American education for American Catholics. This attitude brought him into conflict with his superiors, but his commanding influence among the poor enabled him to hold his parish. It was this conflict that first gave him a National reputation. His fame, however, rests upon another struggle, involving a much greater sacrifice and securing a much greater triumph. While at the head of the great St. Stephen's parish, he devoted all of his private income and the larger part of his $800 salary to helping the poor, and the intensity of his sympathy with them led him to embrace the doctrine of Henry George that the value of the land, apart from private improvements, belongs by right to all the people. When Mr. George was nominated for Mayor in 1886, the Church authorities ordered Dr. McGlynn not to speak in his behalf. But Dr. McGlynn stood upon his rights as a citizen to champion what he believed to be the rights of the oppressed, and addressed public meetings in defiance of his superiors. He was suspended from his pastorate, and in December ordered to Rome to appear before the Propaganda in answer to the charges of disobedience and teaching doctrines pronounced heretical by Cardinal Simeoni. Dr. McGlynn was then formally deposed from his priestly office, and the next year, when he made a tour of the West proclaiming the doctrine "No politics from Rome," he was excommunicated. His hold upon his people, however, remained, and every Sunday night he had great audiences at Cooper Union, where he preached to the Anti-Poverty Society the religious creed that "God created the land as a heritage for all his children." When Monsignor Satolli came to this country in 1892 as Apostolic Delegate, he was instructed to examine the case of Dr. McGlynn, and the trial, conducted behind closed doors, ended in Dr. McGlynn's restoration to the priesthood, with continued liberty to teach his convictions upon the way in which to lift up the fortunes of the poor. The result of this contest gives him a foremost place among the champions of political independence within the Roman Catholic fold.

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Aid to Divinity Students

In its issue of a week ago The Outlook chronicled some reforms proposed for theological seminaries in connection with money aid given to students. It is with great satisfaction that we now chronicle a decision of the Faculty of Yale Divinity School on this subject. Upon the opening of that department of the University

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last week, the Faculty announced a plan to aid needy theological students, in accordance with the policy outlined by President Hadley in his inaugural address, and in accordance with the wishes expressed in the students' meeting to which we have already referred. President Hadley would discourage as much as possible any dependence upon the funds of the Divinity School given to aid needy students. Hence, the Faculty recommends that the aid offered by these funds shall be taken out of the usual methods of extending help, and that it shall become either (1) a reward for scholarship or (2) a return for service rendered in the line of work of the ministry under the Faculty's direction. For the annual school session of thirty-four weeks the expenses of each student are fifteen dollars for care of room and other incidentals, and twenty-five to thirty dollars for fuel and lights—or about half of these amounts in case two students occupy the same room. Prices for board range from three to four dollars per week. There is no charge for tuition. Many of the students who need pecuniary aid are college graduates who have made their way through preparatory schools and colleges largely by their own exertions. If it becomes necessary for reasons of health to apply for aid, meritorious students may receive it, if they so elect, in the form of a loan at a nominal rate of interest, and payable in installments covering a term of years. Only in case of unusual hardship will such obligation be canceled by vote of the Faculty.

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Arctic Missions

The last word from the now frozen-in missionary outpost at Cape Nome, Alaska, is more encouraging than that reported December 16. Not all the winter outfit was lost in the landing. Some of the hospital stores and half the building material, with other supplies, were saved. Temporary hospitals were started, and better accommodations secured later, adequate to the care of forty or fifty sufferers. The advent of this relief caused an immediate lowering of the death-rate. Its importance cannot be overestimated. The last boat, leaving early in November, reported that two thousand people were to winter there, many in tents, with a dark prospect of scurvy and typhoid. The courage of the missionary band—Mr. and Mrs. Wirt, the latter's sister Miss Benton, and two other ladies—is most praiseworthy in their resolve to brave the Arctic winter notwithstanding their crippled condition. With the material that was saved their building operations were to begin at once. The miners pledged them $150 a month, and one man offered a room worth $100 a month for a library and reading-room. This eager welcome to mission workers is unique in the history of mining settlements. Behind it lies the fact that the planting of Christian institutions in the Arctic regions is appreciated as deliverance from physical as well as moral evil. According to trustworthy reports, the Cape Nome district, with the coast northward, is to witness next May a flood-tide of gold-hunters, invited by prospects far richer than the Klondike, and rivaling the early placers of California. It is certain that this Arctic mission will need ample reinforcement when navigation reopens. It is not so certain that the Congregational churches, now its sole promoters, will be able to care for so wide a field without the friendly co-operation of other churches.

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The Paris Young Men's Christian Association

Perhaps there is no more interesting foreign field of Young Men's Christian Association work than in Paris. To the Paris Association during the past year three hundred and fifty members have been added. The restaurant has served about eighty thousand meals. The religious meetings have been well attended, and arrangements are made for foreign members to attend Bible classes in their own tongues. The total attendance at such religious meetings during the year reached twenty-two thousand. Meetings were also held to bid God-speed to outgoing recruits. A room is always reserved for soldiers in the Association's fine building, and lectures and concerts are frequently held for their special benefit. The physical department is frequented by an increasing number, Thursday afternoons being special occasions for young students from the preparatory colleges, and late every afternoon one sees many clerks and older students in individual exercise; at night there are

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classes in physical development, and the attendance for the year has aggregated nearly five thousand, while about eighty-five hundred baths were taken. Every week physicians and dentists, members of the Association, give free medical and dental consultations, and also many practical talks on physiology and hygiene. In the educational work there are courses in four languages, and in stenography, book-keeping, and commercial law. Aside from its religious importance, the Paris Association is a distinct help to society in the French capital. Those who have lived for any length of time there can appreciate the need of such an institution, offering privileges, advantages, and hospitality at a nominal fee to all young men alike, without respect of creed, nationality, or social position. There should be no delay in making up the deficit of something under two thousand dollars for last year's budget. Contributions may be sent to M. Paul Théis, the General Secretary, at the Association Building, 14 Rue de Trévise, Paris, France.

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The Year of Jubilee

The interesting Papal decree making 1900 a holy year, as the last of the century, reads in part as follows:

It is most becoming that we who are about to celebrate the commencement of the holy year, happily proclaimed by our Holy Father Leo XIII., should, in the depth of night, rise to greet the Author of time and prostrate before His altars, to offer the most acceptable victim, who is the Immaculate Lamb, assisting at the sacred banquet, so that at this most opportune time we may find the assistance of His grace and mercy: for our salvation is nearer: behold now is the acceptable time: behold now is the day of salvation. And if the kingdom of heaven, which is the Church on earth, is likened to the ten virgins going forth in the night to meet the Bridegroom, each one of us may, on the occasion of this solemn festivity, consider more attentively these sacred words: Trim your lamps, for behold the Bridegroom cometh: go ye forth to meet him. Since, moreover, at midnight of the last day of December of the coming year the present century will come to an end and a new one begin, it is very appropriate that thanks be given to God by some pious and solemn ceremony for the benefits received during the course of the present century, and, owing to the urgent necessities of the times, that greater favors be implored in order to begin auspiciously the new era.

One of the "pious and solemn" ceremonies already decided upon will be a world-pilgrimage to the tomb of St. Peter, the exhibition of "relics," and the opening of long-closed basilica doors. In every diocese special "Peter's Pence" will be collected. A perhaps unexpected result of the celebrations of the holy season, however, will be an increased difficulty in obtaining Roman Catholic sanction to marriage between communicants in that Church and Protestants. These "mixed marriages" are ordinarily allowed only by episcopal dispensation, but it is understood that during the holy year this power is suspended. Intending applicants must now address their appeals to Rome.

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The Manhattan Congregational Church

It is announced that the Manhattan Congregational Church, New York City, of which the Rev. Dr. Henry A. Stimson is pastor, has secured lots on Broadway, between Seventy-sixth and Seventy-seventh Streets, at a cost of eighty thousand dollars, and hopes to commence the erection of a church building during the present year. Our readers will remember that Dr. Stimson, when he resigned the pastorate of the Broadway Tabernacle, went up-town, with some of the members of the Tabernacle, and started the Manhattan Congregational Church, which has thus far worshiped in a hall. We believe that there is abundant room for another Congregational church in the upper part of New York City, and abundant reason for its existence. So long as we have different denominations, so long there will be need, in such a city as New York, of churches of the Puritan faith and order, which, by their inheritance, training, and temperament, contribute a simple form of worship, great freedom in thought, and a democratic activity in ecclesiastical organization. If this church is built and prospers, there will be but three such churches south of the Harlem River which are, or have any real hope of becoming, self-sustaining, and this is not a large proportion for the Borough of Manhattan, with its large population of Puritan ancestry.

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Higher Education for Negroes

The letter of Dr. Horace Bumstead, President of Atlanta University, to the "Evening Post," of this city, is a clear presentation of the status of the education

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of the negro in the South. Too much cannot be said about the value of the work done by Hampton Institute and Tuskegee. These institutions, projecting their work along the lines which the genius of General Armstrong foresaw and laid down, are perhaps the most important single factors in the solution of the race problem in this country as it affects the negro; but there must not only be trained negro farmers and workers of all sorts in the South; there must also be trained negro teachers. The immense majority of the negroes need practical education, but a small minority must have the training which fits them to train others. It is on this ground that Dr. Bumstead urges the claims of Atlanta University and kindred institutions. He comments on the fact that the words "college" and "university," as used by institutions for negroes in the South, must be interpreted prophetically rather than literally. Of these institutions there are now forty-nine in the sixteen Southern States and the District of Columbia. Nine of this number are agricultural or mechanical colleges supported by the Southern States; four others are controlled and supported by negro members of the African Methodist Episcopal Church in the South, and thirty-six look to the North for sustenance. Analyzing the report of the Commissioner of Education, Dr. Bumstead finds that only about twelve per cent. of the pupils in these institutions are doing college work of any sort; thirty-four per cent. are taking secondary studies, and fifty-four per cent. are pursuing the elementary branches. During the last twenty-five years two institutions which are attempting to provide for the higher education of the negro have sent out seven hundred graduates from their college and normal courses, involving from four to seven years of study beyond the grammar-school. The curriculum in many of these colleges, Dr. Bumstead declares, compares favorably with that in many of the smaller Northern colleges. These seven hundred graduates are found in nearly all the Southern States; more than half of them are engaged in teaching as a profession. There are over twenty-seven thousand negro teachers, but a very small proportion of these so far have received any adequate training for their work. Upon this state of facts Dr. Bumstead urges the claims of the institutions which are attempting to give a liberal education to those who are to become teachers. There is a serious question, however, whether there are not too many institutions of this class, and whether concentration on two or more colleges of the rank of Fisk University would not be a great gain to educational efficiency.

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A Great Ornithologist

American ornithology has lost one of its most accomplished and fruitful students by the death of Mr. Elliott Coues, in the prime of life. The loss is a double one, for Mr. Coues combined in rare degree the intellectual thoroughness and integrity of the scholar with skill as a writer. He had the faculty of presenting an opinion on an abstruse subject in such a way as to make it clear to those who are not familiar with technical work in that department. The range of his knowledge is suggested by the fact that in the preparation of the Century Dictionary he was responsible for Biology, Comparative Anatomy, and General Zoölogy. Born in Portsmouth in 1842, the removal of his family to Washington brought him under the charge of the Jesuit Fathers in Gonzaga College. In 1857 he was graduated from what is now the Columbian University. Two years later he took a degree in medicine, and shortly after graduation was sent to an army station. His services as post-surgeon extended over ten years. At the end of that time he was attached as naturalist of the United States Northern Boundary Commission, charged with the survey of the line of the forty-ninth parallel westward from the Lake of the Woods. From this time he devoted himself exclusively to scientific and literary work. Ornithology was the passion of his life; and his work, "Key to North American Birds," has probably done as much to advance the interests of ornithology in this country as any other work. In 1877 he was appointed Professor of Anatomy in the National Medical College in Washington, and the same year he became a member of the National Academy of Sciences. He was one of the founders of the American Ornithologists' Union, became its President, and was always one of its most active supporters. His life

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was full of intense activity and great fruitfulness, and he served the higher interests of the country with enthusiastic devotion.

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Chicago Commons This Settlement, established in 1894 in the Seventeenth Ward of Chicago, differs from most of the Settlements in that it has resident families as workers. It has taken part in the local politics of the city, and its influence is felt not only in its own neighborhood but in the city at large. The Commons has secured the site of the old Tabernacle Church. On this site is now in process of construction, and almost ready for use, the first of a group of beautiful buildings especially adapted to the needs of the Settlement. This building will cost $24,000. It is a significant fact that one-fifth of that amount has been contributed by men doing business in the section of the city where the Settlement is located. A second significant fact is that these subscriptions are given by men of all creeds and no creed. The predominant factor for good in the social settlement is its unifying force in the immediate locality. The value of this can be fully appreciated by those who know the neighborhood bitternesses and dissensions that grow out of racial hatreds. Politically these race antagonisms are disastrous. They frequently put and keep the wrong man in office. The social settlement that can and does succeed in becoming a common meeting-ground for men of every race in a neighborhood has gone a long way in settling the question of city administration for the good of the people, not the party.

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Aids to Education The growth of the true educational spirit in this country is evidenced by the contribution of private citizens to the cause of education. Sometimes this takes a philanthropic form, as in the recent gifts of two wealthy citizens of Philadelphia who purchased large tracts of land on which to erect buildings and plants for the industrial training of the crippled children and orphan and friendless girls of that city. A citizen of New York has erected and equipped at Southampton, Long Island, an art museum in connection with the public schools and library of that town. An attractive one-storied building holds a valuable collection of casts and reproductions of art objects, especially those of Greece, Italy, and England, the three countries to which this country is most deeply indebted for its art, intellectual, and political development. The art, biography, and history of these three countries are illustrated by every possible means. An alcove in the museum contains a special collection of books relating to the objects exhibited. The catalogue is original. It is arranged to meet the needs of those who have no previous knowledge of art or history. The Brooklyn Museum of Arts and Sciences has opened, in a building in a small park, a children's museum. Here are collected casts and natural objects illustrating the life-histories of plants and animals, all duly labeled with their scientific and common names, and so arranged as to make each life-history complete.

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The Open Door in China

Our State Department, under its present head, has just achieved one of the greatest diplomatic triumphs in its history. It is a triumph not so much of methods as of principle. It has secured the "open door" in China.

After the Russian and German acquisitions, respectively, of the Liaotung and Shantung peninsulas in northern China, and the acquisitions of France in southern China, the British were more earnest than ever in their espousal of the "open door" policy. This has been the insistent movement on the part of Great Britain to compel the opening of Chinese commercial doors to all the world on equal terms. In spite of much effort, however, Great Britain was unable to persuade the other Powers to recognize this principle; as this effort seemed of no avail, the British compelled the cession of the fortress of Wei-Hai-Wei and a small district near their island of Hong-Kong, also the acknowledgment of the Yangste Valley as a British sphere of influence. So definite at that time seemed the break-up of China that the British Government's representative in the House of Commons was silent on the subject of

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"the independence of the Government of Peking."

In a geographical sense, the United States desires no sphere of influence in China; in a commercial sense, however, we do desire to continue and to extend the great sphere which we have already gained. While China's annual foreign trade is between two hundred and fifty and three hundred million dollars, and while Great Britain's commerce with China amounts to more than twice the total of that of all other countries with China, our own trade with that country not only comes next in order, but shows a gain as gratifying as it is unique. In the columns of gains made by non-Asiatic countries in their last year's Chinese trade we stand alone. Among those countries is, of course, Great Britain, whose commerce with China shows an actual decline. We have gained what Great Britain has lost, and more. True, our last reported year's exports to China, including Hong-Kong, do not exceed thirty million dollars, but this sum represents a great increase; to the now Russo-Chinese port of Niuchang, for example, our exports have risen during the past five years from fifteen to fifty per cent. of the total. Our railway machinery and material, exclusively used in the eastern half of the great Trans-Siberian Railway, will probably find a proportionate market in China, soon to be gridironed by railway communication, of which this country has a concession for the construction of one principal trunk-line, that from the Yangste River on the north to Hong-Kong on the south. At the present time China has only three hundred and fifty miles of railway to at least a million times that number of inhabitants. This mileage is but one five-hundredth of that in the United States, yet the population is seven times as large. In recent years we have been able to develop the cotton trade with China, a trade forming two-fifths of her imports, by no less than a hundred and twenty per cent., and here we have an earnest of what the future may bring. Statisticians prophesy a doubling of Chinese commerce, and add that to America, not to Great Britain, will fall the future lion's share. This is as it should be, now that we have stations extending across the Pacific to the China Sea itself, and now that we have some title to be known as the paramount power of the Pacific. This new power and paramountcy undoubtedly made the present success possible, where a year ago it would have been impossible.

The apparent stretching of old-established treaties by China's new neighbors roused first England, then America. An unhappy precedent had already been established by France in the case of Madagascar. When that island was declared to be French territory, France claimed that, by that act, all pre-existing treaties with the Malagasy were extinguished. Though Great Britain and the United States promptly protested, France successfully maintained her assertion. If, in her spheres of influence in China—without doubt to become annexed as French territory—France had repeated her Madagascar success, to be followed by Russia, Germany, and Italy in like junctures, our time-honored treaty privileges would have been extinguished in all the annexed regions of China, just as they were in Madagascar.

The apostle of commercial freedom, longed for by such writers as Mr. Colquhoun, Lord Charles Beresford, and Mr. Little, has been found. He is not of their compatriots, but one of ours—Mr. John Hay. Some time ago he addressed the six Powers interested, namely, Great Britain, Russia, Germany, France, Italy, and Japan, through our Ambassadors abroad, on the subject of the rights secured by treaty to American citizens in China. He asked for written assurances that our rights should remain unimpaired in those parts of China which have been or which may be leased or acquired by the above Powers, and that our commodities should continue to be admitted on equal terms with those of other countries within their commercial enclaves, excepting, of course, their military and naval stations. Conditioned on the agreement of all the others, each Power has now acquiesced by a written guaranty in unequivocal terms. A formal convention, to be agreed upon in every phrase and word, among seven Powers, would involve work spreading over two or three years and requiring another year for proper ratification. In celerity in securing practically the same results the triumph of our State Department is as signal as it is complete. It has been reached by its own unaided

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initiative and with the enormous benefit to the United States as its single aim.

After ourselves, Great Britain is, of course, the chief beneficiary, and not alone in her commercial relations. In this time of storm and stress for her, as the secret Anglo-German agreement apparently guarantees peace in the rest of Africa outside the war territory, so Mr. Hay's far-seeing labors would seem to guarantee for the future commercial if not political peace along the Pacific coast of Asia. Nor should it be forgotten that, in accomplishing this, the Americo-Anglo-German friendliness must have counted for something.

The next beneficiary is the Chinese Government itself. Our State Department has rendered it a high service in safeguarding the integrity of its territory. This has been accomplished because the impulse to enforce an ultra-protectionist policy in their respective spheres to the exclusion of other than their own respective interests has been removed from Russia and France and Germany. It is to be hoped that no one of those Powers will ever be strong enough to reinstate in China the protectionism only too well established in their other colonial regions. Long before they have doubled their naval strength, as they now propose doing, they may come to the conclusion, which we are approaching, that, for adult nations, the greatest individual profit is ultimately to be found in the gain of all. Our commerce has now outgrown its infancy, and our policy in China, so effectively put forth and crystallized by the State Department under Mr. Hay, will probably react upon ultra-protectionist tariffs at home.

Even if the disintegration of China is inevitable—though it does not now seem so near—we shall not only have preserved our treaty rights in a new form with the new Powers in control; we shall have determined a new world-policy by the present septipartite agreement. Herein lies Mr. Hay's ultimate triumph. He has not only avoided any diminution of our own existing commercial relations, and rendered a friendly incidental service to Great Britain in her special hour of need—balancing her friendliness to us during the Spanish War—but he has started a new world-policy, benefiting commerce and civilization for all time.

Creed or Deed?

We have received from the Rev. Dr. C. H. Parkhurst, of this city, the following letter:

"It is the business of the Senate, not to set before the country noble ideals, but to put into working operation such ideals as are at the time practicable of accomplishment."—*The Outlook of December 30, 1899.*

Is not the above pitched in rather a low key? I must say that it is almost discouraging to see a paper that not long ago was distinctly religious in its position, and that is to-day administered by a conspicuous Protestant clergyman, protesting against the Senatorial enunciation of "noble ideals." As I apprehend it, a legislator has a good deal larger responsibility than merely to keep at the mean average of the people and formulate what happens to be the people's notion at the moment. Legislation proper is not a process of making law, but of interpreting the law that is unwritten and eternal, and translating it into terms required by the exigencies of the occasion. It is a process of straining up the people to the level of the ideal, not of diluting the ideal to the taste of the people. Because we have so few Senators who have any sense of the ideal, let us not, for Heaven's sake, encourage them in their cheap conception of their function by telling them that the ideal is none of their business. Thirty years ago we used to have Senatorial utterances of the Hoar type that would ring clear across the continent, and be a moral stimulus to the entire Nation. The secret of the power of those utterances was that they proclaimed the ideal, and by the magnificent enunciation the whole life of the people was lifted. Passages of just that sort of Senatorial idealism were printed in the reading-books that we used at school, and we learned them, and in the days when the boys "spoke pieces" we declaimed them, and the thrill of them is in the hearts of some of us still. When that grand old Senator from New England delivered, in the Senate Chamber at Washington, his famous speech on the twin relics of barbarism, he quickened the moral pulse of the Nation and of the world; but if the low tone of the passage which I have just quoted from The Outlook had been feebly vibrating in the atmosphere of those times, we never should have had that epoch-making address of Charles Sumner's. And, on the same principle, what would have become of Webster's reply to Hayne, which has been characterized as the most remarkable speech ever delivered in Congress? I do not want to speak too strongly, but this spirit that is now so rife, of getting the best we can and letting the rest go, and not perpetually making the world remember that there is something a great deal better, is working mischief on every hand. I expect to find that kind of thing in the average press, but I was not looking for it in The Outlook, however strenuous that paper's antagonism to the position taken by Senator Hoar on the Philippine question. May I say that I profoundly

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admire the moral heroism of that Senator, that roused him to project into the compromising and opportunist atmosphere of these times the solid moral and political verities with whose utterance the critical paragraphs of your editorial occupies itself? Those resolutions of his may deal with the ideal; so did those of the still earlier legislator, Moses; but, like those of the Hebrew, they help to sound a note that shows to how low a note the average sentiment is flatted; and, also like those of the Hebrew, they take their inspiration from the sky and not from the rabble, and, like the Ten Commandments, are no hodgepodge compounded of the ideal and the "practicable."

Yours very sincerely,
C. H. PARKHURST.

It is the first duty of a journalist to write so that intelligent readers will understand him. Dr. Parkhurst is certainly an intelligent reader, and the fact that he has misinterpreted the article from which he has made the above extract raises a presumption against the lucidity of the article. That article we are not concerned to defend; we are only concerned to restate the principle so that an intelligent and impartial reader will not misunderstand our meaning.

There are two functions in life, equally necessary to moral welfare, but quite distinct: the one to form and present ideals of life; the other to realize such ideals in action. Both in the individual and in society these functions are easily distinguishable. By his moral reason the individual perceives what is good and true, by his will he sets himself to act goodness and truth. The text which interprets the first is: "Whatsoever things are true, honorable, just, pure, lovely, and of good report—*think* on these things;" the text which interprets the second is, "Little children, let no man deceive you: he that *doeth* righteousness is righteous." It is well to form good resolutions; but it is useless to do so unless some earnest, persistent effort is made to carry such resolutions into effect. No one has been more eloquent in enforcing on the community this simple and self-evident distinction than Dr. Parkhurst.

In the individual these functions are performed by different faculties; in the social organism by different individuals. The architect forms the plan of the house; the builder erects it. If the mason leaves his hod and his mortar to draw new architectural plans, he is neglecting his duty and wasting his time. His business is to build according to the pattern which the architect has given him. Ministers, authors, poets, prophets, moral reformers, journalists, have it as their function to form ideals of public and political action, to urge them upon the community, to create a public opinion which will demand their enactment into laws and their enforcement when enacted, or their enforcement by public opinion without the necessity of law supported by penalty. It is the business of legislators to enact into laws such ideals as can be so enacted, and, when enacted, can be enforced: this is what we mean by "such ideals as are at the time practicable of accomplishment." The function of the poet, prophet, journalist, is that of the moral reason—the faith, the conscience, the ethical imagination; the function of the legislator is that of the will. The one is to present ideals, the other is to realize them in public action. And the latter is at least as important as the former. A community which has in its literature high ideals and in its laws low practices is like an individual who dreams of great achievements and cheats his creditors and ill uses his wife.

Our criticism on Mr. Hoar's resolutions in the Senate is that their discussion involves wasting, in talking about a number of ideals, the time which ought to be devoted to incorporating some of the ideals in the laws and practices of the Government. Among the resolutions, for example, is one that it is "necessary . . . to bring the Indian to a civilization and culture in accordance with his capacity." Certainly; and the Senate is largely to blame that it has not been done. At the head of the Educational Department of the Indian Bureau was for four years an educational expert who had done a great deal to raise the standard and increase the efficiency of Indian education. At the expiration of his term he was dropped because he was a Democrat, and, if we are not mistaken, because the place was demanded for a protégé by a Republican Senator. If Senator Hoar had at that time introduced a resolution urging the President to retain an officer who had proved his skill by his success in administration, he would have asked the Senate to *do* something, not merely to *say* something, and would have done much more to promote civilization and culture among

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the Indians than by securing the passage of an ineffective resolution declaring that the Indian is entitled to civilization and culture. It is undoubtedly desirable "to secure for every workingman and every workingwoman wages enough to support a life of comfort and an old age of leisure and quiet." But one of the very things which the Senate has been created for is to do whatever can be done by legislation to secure this most desirable result; to take the time in proclaiming this truism, which ought to be devoted to a consideration of the question, What legislation, if any, will help to bring about this industrial millennium? is to abandon a difficult task and substitute for it what is no task at all. We want to see the vital energies which are to be devoted to this resolution concentrated on a vigorous attack against the special benefits which Congress, especially the Senate, has given to the Sugar Trust.

Doubtless it should be an object to "bring into equality and self-government, under our Constitution, peoples and races who shall share these ideals and help to make them realities." General Wood is endeavoring to accomplish such a result in Cuba; the Secretary of War has authorized a plan which we think will accomplish a like result throughout our colonies; and the Philippine Commissioners are studying the question of how it can best be accomplished in the Philippines. What the country has a right to expect of Senator Hoar and his fellow-Senators is the concentration of their minds and their consciences on the problem, How shall this task be done? To formulate a plan, or to pass upon such plan as may be formulated and proposed, to aid the President in selecting the very best men the country affords for the fulfillment of this difficult task, regardless of their party affiliations, to defend him from the pressure which will be brought to bear upon him by the horde of incompetent office-seekers, in the Senate as well as without—this is the function of the Senate. To turn aside from this function, and convert the Senate into a debating society over resolutions the passage of which will do nothing whatever toward embodying purity, justice, and liberty in our institutions either at home or abroad, is a distinct and definite dereliction from the duty which the Senate owes to the country; it is so because it is a neglect of a duty which requires hard thinking and moral courage, and the substitution therefor of a lyceum exercise in debate which requires neither.

Dr. Parkhurst appears to us not only to confound two very different functions, but also to confound two very different actions, in treating a speech of a Senator and a series of resolutions offered for adoption by the Senate as though they were identical or even analogous. He refers to such specimens of Senatorial eloquence as Sumner's famous speech on the "Twin Relics of Barbarism" and Webster's "Reply to Hayne" as though such addresses were a warrant for general resolutions that the Nation ought to love justice and liberty. If Senator Hoar, in speaking upon any definite plans of legal reform or colonial construction, had made a speech in which he laid down the principles embodied in his resolutions, we should not have criticised him. It is the business of the individual Senator, in discussing action proposed to the Senate, to present noble ideals, and to do all that he can to bring the Senate up to such ideals; but it is the business of the Senate, in its collective capacity, not to pass resolutions about National ideals for the supposed benefit of the Nation, but to incorporate in National law the highest ideals which it is possible to embody in law and carry out in the life of the Nation. The issue between creed and deed is as important in politics as in theology; the business of the Senate is not to frame a creed, however true, but to set the Nation on a course of noble National deeds.

We therefore repeat the sentence which Dr. Parkhurst criticises, and we hope that he will agree with it as here explained: "It is the business of the Senate, not to set before the country noble ideals, but to put into working operation such ideals as are at the time capable of accomplishment." If the Senate will acquaint itself with the best thought of the country on the subjects of the Negro problem, the Indian problem, Civil Service Reform, the labor question, colonization and colony administration, and the purity of Senatorial elections, will remove the hindrances to the solution of these problems which are now to be found in the personal and political influences which emanate from

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the Senate itself, and will embody in legislation what the best men of the country have urged and still urge upon its consideration, it will be doing a more intelligent, a more courageous, and a more useful service than it can possibly render by any resolutions, however noble, passed by any majority, however great. The country is quite competent to pass good resolutions. What it wants of the Senate is to have intelligence and courage to put good resolutions into effect.

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Ministerial Education

The "Atlantic Monthly" has published two notable articles on the ministry—one by Alfred Brown, layman, in the December issue; one by William De Witt Hyde, President of Bowdoin College, in the January issue. Mr. Brown's article describes an unquestionable evil, but proposes an insufficient and inadequate remedy. Dr. Hyde's article assumes the existence of the evil which Mr. Brown describes, discerns its cause, and indicates the direction in which alone a radical remedy can be sought.

Doubtless whenever a pulpit is vacant there are scores of applications for the vacant place, though whether there are more than for a vacant government clerkship or a vacant place as bookkeeper in our great cities we do not know—probably not. Doubtless, too, Mr. Brown is right in saying that the churches generally prefer and often demand a young man. Age and experience are an advantage in law and medicine, a disadvantage in the ministry: the minister is in demand from twenty-five to thirty; in good repute from thirty to forty; respectfully but doubtfully regarded from forty to fifty; and after that is generally not to be thought of. Mr. Brown's remedy is that every minister shall learn "tent-making"—that is, shall have, as Paul had, a means of earning a livelihood other than his ministerial profession, that he may be financially independent of the churches. We fear that this remedy would not be successful. The minister out of employment at fifty would hardly be looked at favorably as a bookkeeper, salesman, clerk, or even mechanic. Whatever, as a boy, he had learned of his alternative trade would have been forgotten by the time he had reached middle life; and what little he remembered would be found unavailable because a quarter of a century revolutionizes methods and renders earlier ones antiquated. The expert clerk or bookkeeper out of a place at fifty has hard work to find employment; for the inexpert minister there would be no opening.

The real reasons why age and experience are equipment in a lawyer and a doctor and not in a minister are twofold. First, what the people want of the minister is not what they want of the lawyer or the doctor. Of the latter they want counsel; of the former, enthusiasm. Christ said of himself that he came to give life, and to give it more abundantly. This is what the people want their minister to give them; and he has it to give at twenty-five, and generally, alas! does not have it to give at fifty. Mr. Brown vaguely apprehends and imperfectly indicates this fact when he says: "The youth still believes in the impossible." What a congregation come to church for is faith, hope, and love. When the faith has become dim, the hope discouraged, and the love a general and rather frosty benevolence, they come no more. Paul says that to him experience added hope; he all his life long believed in the impossible; it is in one of his latest letters that he says, "I can do all things through him that strengtheneth me." The man who has this kind of experience does not grow old. Henry Ward Beecher, Phillips Brooks, Dwight L. Moody, did not cease to be in request, though they had all passed the "dead-line of fifty." They were in demand because they continued to believe in the impossible. When a man ceases to believe in the impossible, his ministerial usefulness is ended. He may be instructive, but he is not inspirational; and it is for inspiration far more than for instruction that we go to church.

The other reason why young men are in request in the ministry and old men are not is made very clear by Dr. Hyde. We wish that his article might be read by every theological student as well as by every theological professor. The criticisms to which he has been subjected for his paper at the Congregational Council on theological seminaries have not changed his criticisms nor daunted his courage.

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He puts in clear contrast the two systems of theology: the one traditional, the other vital; the one a finished product, the other a constant growth; the one taught as a system, the other wrought out by each preacher for himself, as a product of his own personal experience, and as a result of a power given to him to think for himself by his college and seminary training.

Put the first minister in the pulpit: in three or four years he has told his people all that he knows, and must either remain on sufferance or because he is a personal friend and a "good pastor," or must move on to repeat his same stock of ideas, generally in the same sermons, to another congregation. Put the other minister in the pulpit: he has learned to think for himself; he has learned to study the life about him—the social life, the industrial life, the intellectual life, the spiritual life; he is constantly studying them; and he is constantly bringing to the solution of the problems which they offer that vision, that hopefulness, that warm, personal, tender affection, which constitute the very essence and spirit of Christ, and therefore of Christianity.

Such a minister does not grow old, and does not need to learn "tent-making."

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Education in New York

Probably the most important subject which will come before the New York Legislature during the present session will be the question of the unification of the educational activities and interests of the State. When the White Bill failed last winter, the Regents gave the question of unification a foremost place by putting it upon the University Convocation programme, and inviting discussion from leading educators. At the conclusion of that discussion a resolution was passed by the Convocation asking Governor Roosevelt to appoint a special Commission to report a plan for uniting the educational work of the State under a single head and in a single department. The Governor appointed a Commission which commanded universal respect by virtue of the intelligence and character of the men who composed it. This Commission has made a report, not only of its conclusions, but also of its opinions, which is to be commended for its perfect frankness, its complete disclosure of the attitude of the different members of the Commission toward the questions at issue. The frankness with which the Commission has made public its own attitude ought to secure for its plan the fullest and most dispassionate discussion. The heat which is beginning to be engendered is wholly unnecessary, is unjust to the Commission, and will retard rather than advance an intelligent discussion of the questions at issue. If the Commission has made mistakes in the details of its plan, which is not improbable, there is no ground for charging it with the purpose of throwing the educational interests of the State into the hands of politicians.

The formal report proposes the establishment of a State Department of Education to include what is now known as the University and also the public schools; its executive powers being exercised by a Chancellor who shall be the chief executive educational officer of the State; the Department of Education in all its branches to be lodged in the State Capitol; the Governor, within twenty days after the provisions shall take effect, to appoint a Chancellor of the University, to be confirmed by the Senate; the Chancellor to hold office for eight years, to receive an annual salary of ten thousand dollars, and to be removable for cause by a majority of the Regents, the successors of the first Chancellor to be elected by the Regents by ballot. It is also proposed to establish five bureaus in the State Department of Education:

First—The Bureau of Public Instruction, including elementary and high schools and all public secondary schools.

Second—The Bureau of Higher Education, including universities, colleges, professional and technical schools, and also all schools under university supervision not included in the Bureau of Public Instruction.

Third—The Bureau of Home Education, including libraries and museums.

Fourth—The Bureau of Law.

Fifth—The Bureau of Administration and Finance.

Each bureau to be under the general supervision of the Chancellor, but under the immediate supervision of the director thereof. The Regents to have authority, from to time, in their discretion, to make, alter, and repeal regulations, not inconsistent with law, concerning the powers and duties of the Chancellor and for the administration and government of each

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bureau. The Chancellor to have authority, in his discretion, to provide for combining the educational administration of secondary schools, but without affecting their supervision by the director of the bureau in which they are placed. The Chancellor to appoint the directors of bureaus, and, subject to the approval of the Regents, to fix their compensation, and to have authority to remove any director for cause. The Chancellor to have authority to designate two directors of bureaus to be first and second Deputy Chancellors. Each deputy to possess the powers and perform the duties prescribed or required of him by the Chancellor. The Chancellor to have power to appoint at pleasure and remove any assistants and employees in his own office, and fix their compensation.

The Board of Regents is to be composed of elective Regents, and the Governor to remain ex-officio member of the Board. The elective Regents, who, when this provision takes effect, shall be seventy years of age, and other Regents when they reach that age, are to become honorary Regents; under that age, to hold office during good behavior:

The Regents should have authority to provide for the government and administration of the University and (1) appoint needed officers and employees; (2) fix their titles, duties, salaries, and terms of service; (3) make all needed rules; (4) to buy, sell, exchange, receive by sale, gift, or grant, or on deposit, books, collections, or other property pertaining to University work; (5) to insure any library or other property owned by the State and under their supervision, and in case of loss to use the proceeds of such insurance to make good the loss; (6) to lend or give to or deposit permanently with other institutions books, specimens, or other articles in their custody which in this way can be made more useful; (7) to prepare and distribute publications, maintain lectures, and lend books, pictures, libraries, and apparatus and collections pertaining to advanced education; (8) to co-operate with other agencies for home education in bringing within the reach of the people at large increased educational opportunities and facilities by stimulating interest, recommending methods, designating suitable teachers and lecturers, conducting examinations, granting credentials, and otherwise aiding such work.

This report, signed by the seven members of the Commission, represents in detail the views of four of them; the views of the other three are set forth in a letter addressed by Mr. Melvil Dewey to the Governor. Mr. Dewey has been so long associated with the University, and is so well informed in regard to the educational interests and history of the State, that his letter will carry weight wherever it is read. In his judgment, the first Chancellor, like his successor, should be elected by the Board of Regents, and not appointed by the Governor; all directors of bureaus should receive their authority from the same source, and all salaries above $1,200 should be fixed by the Regents; the salary of the Chancellor should be reduced from $10,000 to $7,000; the distinction between elementary and secondary education, effaced by attaching the public schools to the Bureau of Elementary Education, and the endowed academies and secondary schools to the Bureau of Higher Education, should be maintained:

I have felt keenly the gain that would come to the State from a complete unification of its educational interests on a basis that would secure harmony and good will from all concerned [writes Mr. Dewey]. There is another consideration at least tenfold more important than this unification, and that is that education in this State should be kept absolutely free from the domination or interference of partisan politics. Both the University and the Department of Public Instruction are to-day doing better work than ever before in their history, and receive and deserve greater confidence than ever before. The presumption in such a case is very strongly in favor of existing conditions.

There is substantial agreement that the time has come for the unification of the educational systems of the State; that the present system is unscientific, extravagant, and open to many objections in practical working. It is also agreed that this educational machinery should be under the control of the Board of Regents, and that at its head should be an educator of the first rank, who should receive an adequate salary. It is also agreed among all whose opinion on the subject is worth considering that the separation of the educational interests of the State from practical politics should be complete and final, and that changes of administration should in no way affect the management of education. It is at this point that the chief difference of opinion manifests itself. There is no reason to doubt that if the plan of the majority were carried out, and the first Chancellor were appointed by Governor Roosevelt, the selection would be a wise one. It is an open question, however, whether the provision would not ultimately defeat the very object of the plan. There is a strong feeling that, while Governor Roosevelt could be trusted with this function, it is doubtful whether the

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power, once lodged in the hands of the Governor, could be taken out of his hands. If it were lodged permanently in the hands of the Governor, with confirmation by the Senate, the independence of education would be lost; for the patronage of the department is very great, and sooner or later that patronage would become a part of the capital of the majority in power. It is at this point that the most thorough discussion is needed, for it is in regard to this feature of the plan that the majority of those who are bent on securing the hi ,hest educational interests of the State are in doubt.

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The Spectator

A hotter, dustier day and a bigger crowd at a County Fair had never been known in the Spectator's experience, and the County Fairs of that locality had seldom been missed by him since he was a boy. He had hoped that there would be something of exceptional interest on the grounds, as he had his scholastic old friend, the President of a Theological Seminary, in charge—and the same had expressed the wish to forget what a prosy old fellow he was getting to be, for a few hours at least; and if that could not be done at a County Fair, where could it, to be sure?—seeing that the scholastic doctor had once been a barefooted boy of those parts—yes, and an adept at slipping into side-shows like a thief and a robber. So, when, at the entrance gates, the great gaudy handbill was seen announcing that a veritable Wild Man was on exhibition, "the most terrible and gigantic of creatures," the Spectator was conscious of a sense of relief—only fearing that the President of the Theological Seminary would take the Wild Man too seriously, and lapse into learned discourse—whip out his notebook, like as not, and add to his anthropological discoveries.

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The near-sighted eyes of the Doctor had not seen the handbill. It was best, thought the Spectator, to have what was left of the old fellow's boyishness revived as thoroughly as possible before leading him to the Wild Man's tent. So there was a leisurely prelude of pink lemonade, of listening approvingly to the "barkers;" a ride on the switch-back—the President laughing hilariously at last; then, the more subduing effect of witnessing the blowing up of the Maine, "given every fifteen minutes," in a tent crowded to suffocation. Yes, it was all very like being boys together again. No, it would never do to skip the Wild Man—and they were soon a part of the pushing, sweltering crowd, moving in a solid mass towards what seemed a rather flimsy inclosure for a creature so terrible as was the hairy, gory monster painted on the canvas outside, set off by the iron club that had once been his weapon, and the enormous, heavy shoes he had "consented to wear since captured and tamed." "Don't be afraid to go in," the door-tenders must needs cry often, lest some timid woman should turn back; "he is chained—we can control him perfectly." The eager impatience of the most of the crowd was increased by the low, moaning growl that could be heard from within the tent. "This makes me think of the day we risked our necks riding Barnum's mustangs together," said the Doctor close to the Spectator's ear—adding, as a fiercer growl and the clank of a chain were heard, "I'm afraid we're past being blissfully thrilled by anything in the rubber-snake line, however."

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He sat upon a low seat, the terrible Wild Man, his face, when the Doctor and the Spectator drew near, turned towards the exit. He was indeed a giant—a monster; his robe, a large buffalo-skin, through a slit in which his head protruded and his bare arms and legs extended grotesquely, showing him to be a victim of elephantiasis, as well as a man of extraordinary size. Long, ropy locks of black and white horse-tail fell over his shoulders, partially screening his face. The Spectator heard the Doctor gasp, "Jerry!" scarcely above a whisper, and at once the big head turned towards them, a piteous entreaty in the repulsive face, a gleam of recognition in the dull eyes. Silently the old boys passed out of the tent. They had, indeed, made a discovery. The Wild Man was no other than the pious, cheery, tender-hearted old cobbler, whose shop on the borders of their college campus had been much frequented by them in the

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days when boots and shoes were made to last their longest, and when Jerry's concern in their finances had been equal to their own. They did not leave the ground without a private interview with the Wild Man. Homeless, friendless, and incurable, poor Jerry, years before, had found an asylum in the almshouse. Unable to earn anything, and impatient of confinement, he had been induced, for small compensation, to exhibit himself as a Wild Man, in a traveling show; and a very great success had he proved. "They are talking of taking me to the Paris Exposition," said Jerry.

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Now, all that the incident suggested to the Doctor—the moralizings of the two old boys as they smoked later than usual that night, adding several names of public interest to their list of Wild Men, the Spectator is not going to repeat here—only one of the reminiscences of the Doctor, that to him was only another illustration demonstrating what nothing will induce the Spectator to reveal.

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The Doctor's story was of the days when phrenology was a popular fad—when immense crowds attended the lectures of the Fowlers and other eminent specialists of the "science"—when to "Know Thyself," the keynote of phrenology, was to have a chart, at least, of one's cranial developments, and the finale of every lecture was an examination of the heads of whoever consented to mount the platform for the instruction and entertainment of the audience—charts given for a small charge. It was in a large Eastern city that a prominent State official, a famous wag as well, went forward looking so stern and disagreeable, and behaving with such marked ill-temper, that his "bumps" were described as those of a most cantankerous person, while those of his partner in the fun, the jolliest of restaurant-keepers, in the get-up of a Methodist exhorter, were said to prove that he was a religious devotee, with an undue tendency to fanaticism. As had been agreed upon, the two united in urging the phrenologist to visit the jail the next day and show to the public how accurately phrenology could tell the nature of the crimes of some of the inmates of the cells. Unwittingly he consented, and one of the most upright of the representative citizens was induced to be in waiting for him in a cell, his make-up transforming him entirely as he was led out and described as "the most desperate of criminals." "This man," said the phrenologist of the beloved physician foremost in all good works, "is a born criminal; it is his inheritance. If he has not yet committed murder, it is well that the community should be protected against him."

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"All of which goes to prove," said the Doctor, knocking the ashes from his pipe—but the Spectator chooses to let his readers do their own moralizing, or omit it altogether. Samuel Rowlands, whose books were condemned to be burnt in the sixteenth century, once wrote:

Who seeks to please all men each way,
And not himself offend,
He may begin his work to-day,
But God knows when he'll end—

the seeming remoteness of which quotation to the Wild Man and the Phrenologist the Spectator declines to throw further light upon.

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Cuban Industrial Relief Fund

(Make checks and money-orders payable to The Outlook)

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Christ's Laws of Life: Sobriety[1]

By Lyman Abbott

[This address is the first of a series delivered under the auspices of the People's Institute in the hall of Cooper Union, New York City, on successive Sunday evenings in November and December. The work of the People's Institute, as has been previously indicated in our columns, aims to be non-sectarian in religion and non-partisan in politics. The Institute controls the large hall of the Cooper Union on Sunday, Monday, and Friday evenings of each week, and the smaller hall on Tuesday, Wednesday, and Saturday evenings. In the smaller hall the lectures are given to regularly organized classes in history, literature, and ethics. These classes vary in attendance from one hundred to three hundred persons—those in ethics having awakened the greatest interest. In the large hall the addresses and discussions are designed for a more general audience, but aim to cover thoroughly the subjects treated. Those on Monday evening are upon American history; those on Friday upon present-day problems. The Sunday evening addresses are distinctively upon moral and spiritual problems, and Jewish rabbis as well as Christian ministers and laymen of widely differing beliefs are heard by audiences which have recently numbered nearly fifteen hundred people. After the addresses the audience has the privilege of questioning the speaker, and the eagerness of the questions put has shown the intensity of the interest in religious themes among even the non-church-going classes. In succeeding issues we shall print the other addresses in this series.—THE EDITORS.]

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus ii., 11-13.

THIS is Paul's epitome of the teachings of Jesus. He has come to teach us how we should live. If you were to have asked the primitive Church, in the second century, what Jesus came to teach, it would probably have answered you, in the words of the Apostles' Creed, "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;" that he rose again from the dead; that he sitteth at the right hand of God the Father; that he will come to judge the quick and the dead. It would have said that the essence of Christianity is facts. If you were to have asked a couple of centuries later what was the epitome of Christ's teaching, it would have been something like this: That Jesus Christ is Very God of Very God, Light of Light, begotten, not made, of one substance with the Father—in other words, it would have said that the essence of Christianity is certain beliefs respecting the relationship which Jesus Christ bears to the Eternal and the Infinite. If you had asked the Christians of the sixteenth century, whether Protestant or Roman Catholic, they would have presented to you certain theories of the universe as constituting the essence of Christianity. You find them to-day embodied in the Creed of Pius IV., in the Westminster Confession of Faith, or in the Thirty-nine Articles. I do not need to give any outline of them; enough to note that each one of these creeds, the oldest and the latest alike, presenting themselves as symbols of Christianity, show as their interpretation of what Christ came to teach, certain beliefs to be entertained.

But when Paul epitomizes Christ's teaching, he says: The grace of God hath appeared unto all men, teaching—not what we should think—but how we should live. There is nothing in this epitome which Paul has given of the essence of Christianity about theological or other opinions. This epitome concerns itself wholly with life. Jesus Christ has come to teach us that we should live soberly, righteously, godly, and hopefully.

If we consider, further, the significance of these four words, we shall see that they interpret an ideal of life to us in each one of the four great relationships in which we stand.

In the first place, every man is an animal, and through his animal nature is related to the material universe. We need to know what is our ethical relation to that material universe. What relation have I to my body? what relation have I through my body to the material universe? In the second place, every one of us is

[1] Delivered at Cooper Union, New York City, Sunday evening, November 19, 1899. Reported by Henry Winans and revised by the author.

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born into society—is a member of a family, of a State, of an industrial organization. We are thus brought into contact with our fellow-men; and that raises the second question—In what relationship do we stand toward our fellow-men? What do they owe to us? What do we owe to them? In the third place, we are related to the great laws of the universe, and the great Giver of those laws. Therefore the third question which we have to ask is, How do we stand related to him? We may say we know nothing about him. Then we stand in the relation of ignorance. We may say that he is all-powerful, but this is all we know. Then we stand in a relation of subordination, if not of fear. We may say that he is all love and all kindness; and then we stand in a relation of loyalty. But we stand in some relation, and it is for us to understand what that relationship is. In the fourth place, we look out into the future. We cannot alter the past, but we can modify and, in some measure, apparently, determine the future; thus the questions confront us, What is our relation to the future? How are we to regard it? What can we make out of it?

These are the four great questions of life. What is my relation to my body, and through my body to the material universe? What is my relationship to my fellow-men in industrial, social, political, and domestic relationships? What is my relation to the Great One above us and beyond us? And what is my relation to the future? Paul epitomizes Christ's answer to these questions in these four words: soberly, righteously, godly, hopefully. Our duty toward the material universe and our body as related to the world is expressed by the word soberly; our duty toward our fellow-men is expressed by the word righteously; our duty toward the Great Lawgiver above us is expressed by the word godly; our duty toward the future is expressed by hopefully. These are to be, then, the subjects of four Sunday evening discourses. What light do the life and teaching of Jesus Christ throw, first, on our relation to the material universe as it connects itself with us through the body; secondly, on our relations to our fellow-men; thirdly, on our relation to God; fourthly, on the view which we should take of the future? To me Jesus Christ is more than teacher; he is my Lord and Master and my personal Saviour. I acknowledge him as my supreme authority, and trust in him as the source of my spiritual life. But in these lectures I do not assume for him any divine authority, and I do not speak of him as giving power or life; I speak simply as an interpreter of his teachings, leaving you to determine for yourselves whether the interpretations are correct, and whether the teachings as interpreted are wise and are safe to follow. To-night, then, I am to ask you to consider with me what light the life and teachings of Jesus of Nazareth throw on the question of our relation to the material universe through our body.

In the first century the condition of the world was that of gross animalism. Wealth was concentrated in the hands of a very few. At least half the world were slaves, and of the other half the great majority lived in abject poverty; the few lived in the possession of wealth so great that they knew not what to do with it. The result was a state of dissipation and degradation almost incredible in our times. The world was ransacked for materials to add to the gratification of the body. From two hundred thousand dollars to four hundred thousand dollars were sometimes spent on a single banquet. It is said of one man that he spent four millions of dollars in luxurious eating and drinking, and then committed suicide because he had only four hundred thousand dollars between himself and starvation. The feasts lasted for days, often for a week. Sometimes a governor was appointed, who required men to drink their due quota of wine. The grossness of indulgence in animal passion was such that it is impossible to describe it before any mixed audience.

Such a state of affairs called for reform, and there were those who proposed reform. There grew up sects which declared that all animal pleasure was shameful, degrading, and sinful. In Rome were the Stoics, who claimed that pleasure was always degrading. In Palestine were the Pharisees and the Essenes, who, in different forms, made the same claim. The Pharisees were the Puritans of the first century. They were the separatists. They lived in the world,

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mixed with the world, made money, went to feasts, had fine houses, wore fine clothes; but they held that religion was apart from all this life. When they feasted, they were not religious; so sometimes they fasted—then they were. They were not religious when they lived in fine clothes; to be religious they took off their fine clothes and put on sackcloth and ashes. Religion consisted in separating themselves from the enjoyments to which still for the most of the time they gave themselves. The Essenes were more consistent, if less practical. They separated themselves from the world; lived away from the towns where the temptations were great; gathered in little villages or in settlements in the desert; forbade, it is said, though this is doubtful, all use of meat and of wine; certainly forbade all marriage. They cut themselves off from everything in life from which it was possible to cut themselves off and still maintain an existence.

This, broadly speaking, was the condition of the world when Jesus came into it: on the one hand, men giving themselves up to unbridled lust and appetite, without restraint of any kind; on the other hand, men saying, All indulgence in pleasure is irreligious, and to be religious we will take certain times for denial of the body, or, more consistently, saying, We will deny the body entirely as far as we can do so and still keep soul and body together. Nor would it be difficult to find in our own time parallels to both these classes. On the one hand, there are men and women—a few, though not so many now as there were in the Middle Ages—who hold that the highest religion requires that we should go out of the world altogether; who hold that fasting and isolation and separation from the family life constitute religion. There are a few such; there are many more who hold that religion consists in cutting off certain things which they characterize as worldly. It is religious not to play cards, but you may play dominoes; not to play billiards, but you may play croquet; not to go to the theater, but you may go to a wax-work show. A line is drawn; all on one side of the line is wrong, all on the other side of the line is right. There is more than one man who eats poor pastry and drinks coffee until his flesh is as flabby as the one and his skin as yellow as the other, and yet thinks that he is a temperance man because he does not drink beer. I am not commending the drinking of beer nor condemning the drinking of coffee, for in point of fact I like coffee and I do not like beer; but I want that you should clearly see this conception of religion—putting certain things in packages and writing "prohibited" on them, and certain other things in packages and writing "permitted" on them. That is one conception. I wish to treat it with all respect; but I wish to define it with clearness.

Jesus Christ did not accept any such notion. He came into the world, and in the world lived as a man among men. His first miracle was making wine at a wedding, simply to add to the festivities of that joyous occasion. He continued throughout his life in the same spirit. There was, as I have said, a sect of Essenes who separated themselves from the world. He did not join them. He was no ascetic. John the Baptist, as a protest against the sensuality of his time, went into the wilderness and lived there on locusts and wild honey. Jesus pursued the opposite course. John, he said, came neither eating nor drinking; the Son of man came eating and drinking. Certainly he did so come. Never, so far as I can see in the history of his life, did he decline an invitation to a feast. Sometimes it was given to him by the rich—he went; sometimes it was given to him by the poor—he went; sometimes it was given to him by a Pharisee—he went; sometimes it was given to him by a publican—he went. He took the things of life and he enjoyed them. Nor was he prevented from so doing by the fear that his example would be misinterpreted. It was misinterpreted: because he came eating and drinking, men said of him that he was a wine-bibber and a glutton; they lied, but still he went on eating and drinking as before.

And what he did he advised others to do. Again and again he pictured a great feast to illustrate the kingdom of God. He never spoke of dancing with displeasure, and more than once with apparent commendation. He spoke of the sports and games of the children in the market-place with apparent approbation. He told the story of a poor boy who had

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wandered off into a far country, and come back after his experience with the harlots, footsore, ragged, unkempt, poverty-stricken, and when his father received him it was to music and dancing and a feast. He did not put certain things in life in packages and write "prohibited" upon them. The very disciple whose words I have taken for my text in one of his other letters interprets what he thinks the spirit and teaching of Christ embody on this subject. It is a text that is often misquoted and misinterpreted. "Wherefore," Paul says, "if ye be dead with Christ from the elements of the world, why, as though living in the world, are ye subject to ordinances, [such as] (Touch not, taste not, handle not, which all are to perish with the using;) after the commandments and doctrines of men?" "Touch not, taste not, handle not"—how often that has been quoted as though that were the law laid down by Christianity! Paul quotes it from pagan literature, and says to Christians: That is not your law; you are free from that law if you are a follower of Christ. You are to touch, you are to taste, you are to handle; the world is yours. That is the first teaching of Christ.

But while Christ went into the world, rejoiced in the world, was not prevented from taking the innocent pleasures of the world even by the misrepresentation and abuse which resulted from it, his happiness did not depend on what we call pleasure. He did not depend for his happiness on fine clothes or fine houses or fine food, or anything that ministers merely to the body. He took them if they came; he left them alone if they did not come; but he did not care. A man said to him once, I will follow thee whithersoever thou goest; he said, Will you? Foxes have holes, birds of the air have nests; I have not whereon to lay my head. He went to all sorts of feasts provided for him, but the food that he provided for himself was apparently of the simplest kind. One incident tells us what it was. A great crowd listened all day long; they were hungry; Christ wished to feed them. He turns to his disciples: What provision have we? Five crackers and two little fishes—like our sardines—the humblest food of the peasants. This was his food. He lived a poor man, and poverty did not trouble him. He depended on the charity of men for his livelihood while he taught them. He told his disciples to do the same. When he sent them forth, he said, Take no money in your purse; depend on what men will give to you. Once he came out from Jerusalem and stopped at the house of a friend. There were two sisters. One of them was interested in his teaching, and sat at his feet, listening to his teaching; the other bustled about the house to get a great supper for him; he turned to the second and said, Do not worry about a great supper; a little is enough, one dish is enough. He would rather teach than eat. He had no servant; he served himself. Once when he and his friends came in from a long walk, tired, footsore, with dirty feet—and they wore no shoes and stockings in those days, and therefore men washed their feet as we wash our hands before meals—there was no one to do this; and he poured the water into the basin and went about and washed their feet himself. He was no stoic, but then he was no epicure; he was no Pharisee, but then he was no Sadducee; he was no Puritan, but then he was no Cavalier. He did not depend for his happiness on the things the world gives, and he told his disciples not to depend on them. Happiness, he said to them, is a disposition, not a condition. Men are happy according to what they are, not according to what they have. Blessed are the meek; blessed are the pure in heart; blessed are the poor in spirit; blessed are the peacemakers; blessed are they that mourn. Blessedness depends on character, not on possession; on what you are, not on what you have; on how you live, not on where you live. You are independent of all these things if you are a true, real, genuine man. This was his teaching; and it was taught by him in his life as well as by his words. He lived it as well as taught it. Sobriety with him did not mean cutting off certain things and allowing himself certain other things; it meant, first of all, counting all things as his if he chose to use them, and yet not depending for his pleasure on them.

It involved, in the second place, this fundamental principle—that things are for men, not men for things. Let me take you back to a period long prior to the time of Christ, and read you what is

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said in that wonderful poem which describes the creation of the world. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." All things are made for man—all material things, all animal things; made that they may be servitors of man, made that they may build up man, made that they may make him happier and wiser and better. All animals outside of him are his servants, and the animal nature that is inside of him is his servant. The animal in the man is made to serve that which is higher than the animal in the man, as all external things are made to serve him. We care for our horses, for our dogs, for our cats, but we do not live for our horses and our dogs and our cats. They live for us—generally; though once in a while I see a lady with a pug dog who, I think, lives for the dog, and not the dog for the lady. The second fundamental principle of Jesus was, All material things outside and all material things within the man himself are made for the intellectual, the moral, the spiritual, the immaterial. The lower must serve the higher.

When he saw a man who did not understand this principle, and who thought there was joy in the simple possession of things, he called him—for sometimes he spoke in very plain language—a fool. He told the story of a man who, having filled his barns to bursting, said, What shall I do: I have no more barns to dispose of my goods? And he said, I will build greater barns, and put my harvests in the greater barns, and I will say to myself, Eat, drink, and be merry. And then Jesus said, God called to him, Thou fool, this night thy life shall be required of thee. A man who cannot think of anything better to do with things than to fill his house with them, and then build another house and fill that with them, and then a third house and fill that with them, Jesus calls a fool. And there are a great many such fools in America. He put this truth again explicitly in a question which it will be well for Americans to ponder: "What does it profit a man if he lose his life and gain the whole world?" The world is made for life, and if a man exchanges his life for the world, what does he gain? I have seen a little inscription, which I think it would be well for men to hang over their counting-rooms, and women in their kitchens—"It is not worth while to kill yourself to keep yourself." What does it profit a man to lose his own life in gaining the world? Yet there is many a man who does it. He has money which will enable him to put all the luxuries of all the markets on his table, and a digestion which forbids him to eat any of them. He can purchase pictures in France or Germany or England, and pay what prices he will, but he has no eyes for art. He can buy libraries, and with them make beautiful wall-paper for his rooms, but the only books he cares for are the ledger and the day-book. He has lost his life in gaining things. The world is full of such men.

In contrast with such living, common now, almost universal then, Jesus said, Things are for men, not men for things. His first affirmation is, Your happiness does not depend upon what you have, but upon what you are; his second, Things are for you, not you for things. To live soberly according to the example and teaching of Jesus Christ is to live under the guidance and inspiration of these two simple and fundamental principles. It is not to put certain things one side and say, I will not take those, and certain things on the other side and say, I will take those—it is to say, I will take everything that will help me to be a better man, and nothing that will not help me to be a better man.

Let me put this truth before you in a slightly different form. There are three conceptions possible respecting our relation to the material world. First: that we will give ourselves up to the enjoyment of it; let us eat, drink, and be merry, for to-morrow we die. Rome did that, and Rome died; and the land that had given a Cicero, a Cæsar, a Tacitus, a Sallust, a Virgil, lay for centuries dead, killed by its own self-indulgence. The second is, to shut one's self off from the world, and shut off all those things in the world that bring what we call pleasure.

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The Puritans tried this plan. They broke the glass windows in the cathedrals; destroyed the statues; tore down the pictures from the walls; prohibited the novel; shut the door of the theater. But all that they abolished came back again: the stained-glass windows are in Puritan churches; the statues are restored to the niches; the pictures are on the walls; the theater doors are wide open; the novel is here to stay. The third method is the method of consecration. It is the method of one who says, Whatever I can use to make myself, my family, my world, wiser, better, happier, I will take; and what I cannot so use I will leave alone.

I have quoted twice from Paul; let me quote once more from him, for no man, I think, understood the meaning of his Master better than Paul, though Paul never saw him: "All things are yours, whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's." All things belong to the Christian; all things belong to every man, because every man is a son of God, and God has made all things for us—given us all things richly to enjoy. A man of a different mood of mind came by the garden where little Henry Ward Beecher, a boy ten years old, was working over some flowers, and he looked over the fence at him and said, "Henry, I am sorry to see you wasting your time with flowers," and passed on. Henry afterwards said, "I wanted to ask him what God made flowers for." I read some years ago an article in one of the English reviews—"Is it right to wear diamonds?" What did God make diamonds for? All beauty is ours; all art is ours. What we want is, not to take the pictures from walls, but to open art galleries which shall make the pictures available for every man, the poorest as well as the richest. What we want is, not to destroy parks which kings used to have, but to make parks where all the people can take the benefit of them. What we want is not no theaters, but good theaters; not less novels, but better ones. That is the reason why I, for one, believe in having the library and the museum open on Sunday; because at present there are many men and women in this country who can get no other time for art and for literature; and I bide my time, patiently waiting, and do what little I can to hasten the time when every man shall have another day than Sunday for his rest and his recreation.

And as all things are ours, so are all activities. It is just as religious to laugh as it is to cry, and sometimes a great deal more so. Do you want your children to be always crying? Do not you like to hear their merry laugh? Imagination? The novel is for men; and I am glad to believe that in this Bible, that is above all other books in the world, there is fiction appealing to the imagination and the fancy, for the bettering of man. All things are ours; all life; all things. To live soberly is so to live that all life shall make the man a better, wiser, and happier man.

I know that there are men who cannot so live; I know that in some of our industries we are grinding up men and women and little children to make what we call cheap goods, that are very, very costly. And in so far as we are doing that, our civilization is unchristian; for no civilization comes up to the standard of this one word "soberly" which does not recognize the fact that things are made for folks, not folks for things; that the factory is for the man, not the man for the factory; that the railroad is for the man, and not the man for the railroad; that the dollars are for the man, and not the man for the dollars; that things are always the servants and men are always to be the lords and the masters. And I look and wait and hope for the time when—by no sudden revolution, by no Red Terror like that of France, but by the steady progress of humanity, by just such means as are here represented in this Cooper Union—the time when all little children will have their days for merry play, and all young men and maidens their opportunity for love, and all fathers and mothers their leisure hours for home and brain and rest and life, and we shall know that things are for us, and that to be temperate is to use all things to make better men, and to be intemperate is to use anything to make men worse.

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The Problem of Protestantism for the Twentieth Century

By David S. Muzzey

HISTORY, like nature, has its seasons: summer-tides of bloom and fruitage, growing into gray autumns of harvest; long winters of barrenness of thought and slavery of expression, broken up by the liberating sun of new spiritual gifts and new spiritual senses. The opening of our century was such a springtime of history. "Bliss it was in that dawn to be alive, but to be young was very heaven." The gospel of humanity was preached by Schleiermacher, the powers of humanity were calculated by Kant, the heart of humanity was searched by Goethe. The tragic events enacted in Paris were but a type of a wider revolution extending through all the sphere of human concerns. Liberation from unproven and unjustified authorities into the liberty of the sons of God and of the sons of men was the watchword of the day. Personality was honored above profession of creed. Dogmatism, whether in politics, in economics, in philosophy, or in religion, yielded to the spirit of sane and constructive criticism. The laborious systems spun out of giant brains like Leibnitz's and Spinoza's broke together like the winter's ice-floe under the warm touch of spring. History was written now, not as a chronicle, but as a drama; and nature was studied under the splendid inspiration of the doctrine of the continuity and interrelationship of all God's vast creation.

The leaven of the closing decades of the eighteenth century has leavened the nineteenth, and the problems set for Protestantism by that revival have grown more pressing as the century has advanced, until, as it nears its close, they confront Christendom with such serious challenge as makes the task of our religious leaders to-day, I repeat, one of grave responsibility. Here I intend to note briefly three of the problems of Protestantism which appeal to me as primary at this day: the historical-critical problem, the moral-philosophical problem, and the social-industrial problem.

It has come to be recognized as a truth almost axiomatic, since Lessing first recorded the principle in his immortal work on "The Education of the Human Race," that an idea once sown in the intellectual world must come sooner or later to its fruition. The seed may be oppressed by heavy weights of conservative majorities and its fruitage delayed by the chill winds of a complacent ridicule or the premature scorchings of persecution; but the slow growth of spiritual freedom is none the less a sure growth, ripening into a hardy harvest.

When Semler, a little over a century ago, inaugurated the historico-critical study of the Bible, he was reviled as an atheist by some and pitied as a castaway by others more charitable. To-day even the ultra-conservative theologians who still champion the exemption of the canonical writings from "secular" criticism are obliged to defend their position by weapons borrowed from Semler's arsenal. It is almost as idle a task to-day to vindicate the right of the higher criticism as it is a work of supererogation to demonstrate its historical validity.

Not that any of the manifold schools of criticism in our century has enriched the Christian Church with a body of uniformly persuasive and permanently valid tenets. Theology is so intimately bound up with current influences in philosophy, sociology, and liturgics even, that we must not too grievously take it to heart if Protestantism is here or there shunted to the side tracks of Tübingenism or Tractarianism. This is of comparatively insignificant moment. What is of importance for Protestantism to-day as touching the problem of criticism is this—that, however prone to error or subject to change the *results* of the higher criticism are, the *method* of the higher criticism has come into Protestantism to stay. You may as well attempt to study astronomy while ignoring the spectroscope, or to practice medicine while scorning the bacillus, as to attempt to contribute to the sane spirituality and religious devotion of to-day

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by belying or belittling, in the literary study of the Bible and in the historical study of the Church, that principle which is the *charisma* of our century—the principle of the historic genetic evolution of all our institutions, our literatures, our creeds, and even our consciousness itself. We should not be surprised, perhaps, to read the fulminations of a Pius IX. and a Leo XIII. against such innovations as modern progress entails in Church or creed; but when our General Assemblies promulgate their "Syllabi," and indulge in the anathemas of an inviolable authority against modern learning and the spirit of honest research, then the dreadfully prophetic vision is conjured up again of "culture paired with unbelief and Christianity with barbarism."

For the noise of heresy trials and the loud, self-advertising protests of some few demagogues in the pulpit, the problem of the higher criticism is likely to seem to the public to be the most immediate and burning problem of Protestantism at the opening of the new century. But this is not so. In reality, it is, I believe, the very least of the three problems I have mentioned. For not only does the rivalry of the schools furnish, together with the materials of Biblical criticism, also the mutual check which prevents the tyranny of any hasty theory over the Church at large, but in fact the higher criticism is altogether rather a matter for the schools. The general Christian public really care about as much for the integrity of a prophecy or the date of a Gospel as they do for the chronology of Euripides's plays. The person of Jesus Christ is their religion, and the canonical books of Scripture are of value to them, not as dating from the Apostles, but as breathing the spirit of Christ. We shall learn to be served by the letter and nourished by the spirit of the Christian documents; and when that day shall have come, the vexed question of the historical and literary criticism of the New Testament will be relegated to the purely scientific field where it belongs.

Of much more fundamental and urgent importance is the moral-philosophical problem of Protestantism. By that I mean the recognition of the astounding ascendency of moral over theological issues, of ethics over dogmatics, in our century, and the consequent attitude of the Protestant Church toward the claims of an ethical religion.

Here, again, we are referred for our point of departure to the spiritual revival of a hundred years ago. The same movement by which the emphasis of philosophy shifted from the hypothetical demonstration of a transcendent natural order to the critical investigation of the human soul itself—from Spinoza and Wolf, that is, to Kant and Fichte—witnessed also the shifting of the religious interest from a purely theological (transcendent) to an anthropological (experimental) basis. It is an extremely interesting and suggestive exercise to run through the index merely of the Histories of Theology of the last two centuries, and see how thoroughly the systems of Christian dogmatics of the eighteenth century have yielded to the systems of Christian ethics in the nineteenth. Indeed, not a few of the leading theologians both at home and abroad have proclaimed the bankruptcy of the traditional Protestant theology, as developed in the seventeenth century and defended in the eighteenth, and have declared boldly for an "undogmatic Christianity." Even in the conservative schools the chair of Dogmatics is notably the hardest to fill. The occupant of one of the most honorable chairs of Systematics in our country began his lectures, I am told, with the remark: "Gentlemen, at present we have no dogmatic theology; the returns have not yet come in for system-building." The most vital and virile writings on the subject call themselves, quite modestly, "prolegomena."

All these suggestions are simply to show how the center of gravity of theology has changed from metaphysics to morals, and how inevitably the Church stands face to face to-day with the demands for continued and continual ethical reform in its preaching and in its standards. Public opinion on the question of acceptability to God is no longer molded exclusively by the preacher and the theologian. Our ministers are very properly denied their former rank of spiritual dictators, and confined to the humbler and diviner task of being the interpreters and the eulogists of such deepest religious problems and such clearest religious consciousness as the age in all its varied labor has brought

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forth. At the opening of the century Joseph de Maistre could command a large public to read a book in which he maintained that all infidels die of loathsome and lingering diseases. Imagine, at the close of the century, even the most "inspired" of the self-appointed scourgers of God, for whom the death of Colonel Ingersoll has furnished the text for a pulpit harangue, as attempting to justify the ways of the Lord in removing that gentleman by a quick and painless stroke of apoplexy!

The Church has, to be sure, made long strides in sanity of judgment and humaneness of creed in our century. Moral obliquity is no longer postulated universally as the corollary of theological dissent, and few of our more enlightened church members would prefer the prospects for eternity of an orthodox sharper to those of a skeptical philanthropist. Yet, for all our "sweetness and light," we believers are not entirely free from the odium of teaching in our pulpits and our Sunday-schools doctrines which may easily lead the consequent-minded youth to great offense and rebellion against the Church, and which continue to estrange a good, perhaps the best, element of our society—the quiet, humble, untheological souls who find no fault in the Christ, but only in the dismal attempts of his servants to interpret his Gospel to-day.

We must be rid entirely of this shifting moral opportunism in our religion. It is Jesuitical. It has no place in Protestantism—especially in the Protestantism of the twentieth century. We must not cease to purge our standards, even to the rabbinism of St. Paul himself, until we have eradicated, root and branch, all the immoral and malodorous elements which have in one age or another crept into our creeds, and until we stand high above any least suspicion of giving less ready and generous recognition than our brethren outside the Church to true manliness of character, coupled with any religious confession whatever.

The third and, as it seems to me, the gravest problem that Protestantism has to face at the opening of a new century is the social-industrial problem. And as this problem is the more absorbing and insistent in its demands on our religious workers to-day, so it is the more impossible to be comprehended in a formula, or exhausted under a number of "heads." For the social problem appeals to the Church as a missionary institution rather than as a depositary of doctrine or a school of ideal philosophy. Its roots are in the very life of the Church; it asks nourishment of the sap of the Church. It judges the Church where it finds it, after an old unwritten word of Jesus, and that not in respect of doctrine or of liturgy, but in respect of charity and brotherly love.

In the main the social problem is the outgrowth, not of theological and religious issues, but of political and industrial conditions. Yet, in a sense far deeper than is generally realized, this problem is a result of the two more strictly theological problems just suggested. For, in the first place, the historical-literary criticism of the origins of the Church and its documents, combined with a renewed interest in the study of comparative religions, has made it evident that Christianity as we know it is largely a product of the development of a given society at a given point in the world's history, and so has emboldened many a modern prophet to declare that what one society has produced another may, nay, must, improve upon; and, in the second place, the shifting of theological interest from the metaphysical to the moral, from the transcendent to the empirical, from a fictitious future to the everlasting now, has brought the Church into infinitely closer touch with the workaday life of humanity, and has forced upon the Church the serious consideration of a host of social problems such as a sleek vicar or a consistent Calvinistic clergyman of a century ago would have ignored as completely as he ignored the heathen or any other uncomfortable fact.

Shall we incur anew the rebuke of the Lord, who said to the self-satisfied tradition-mongers of his own generation, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"

Do we not discern the manifold agencies at work outside the Church to cope with existing social evils, and to cultivate sound social fiber in our cities and in our country districts alike—ethical culture societies, university settlements, Fabian

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societies, charitable guilds? Have not the clearest voices of our own Christian prophets, Brooks, Hyde, Bradford, Gladden, Newton, been raised to warn the Church to broaden her channels for this new flow of divine grace in the rediscovered brothership and solidarity of humanity?

Is there not a new import to-day to the question, Who is a Christian? and are not the rolls of the kingdom of heaven, as the Church has compiled them in the past, open to revision? That we have Luther or Calvin or Wesley to our Father is nothing; for God is able to raise up of the stones of the Tenderloin district children unto Luther and Calvin. He does not need the Church, but the Church needs Him, and needs to learn ever anew, and to heed with ever-new courage and consecration, His will. "The history of the Church in the nineteenth century," says the great German historian Friedrich Nippold, "is less than ever before synonymous with the history of Christianity." Can the Church allow such a judgment of her to be registered in the twentieth century?

In offering these suggestions of the problems of Protestantism at the present day I have tried to seize on the most salient features of modern religious thought and effort the world over. Obviously, the problem of Protestantism in its narrower and more specific character differs widely in every land, and is determined by long inheritance of national character as well as by more immediate political or social exigencies. For example, in Germany, the fatherland of Protestantism, the lines of religious advance are determined by the two foci of resistance to Roman Catholic aggression and of development of a theology on the basis of the Kantian philosophy. Furthermore, State and Church are connected in such a way as to give the Protestantism of Germany a certain tinge of imperialism which is quite incomprehensible to us in America. Again, in England there are conservative forces in the Protestantism of the State which keep to the fore problems that have never even occurred to our American Protestantism, with its roots in Puritan soil. A long tradition is a historic glory, but it is often also a religious incubus. England is still fighting the Battle of the Boyne with Rome; and liturgical riots can excite a passion in the Church of England to-day such as we wonder at and smile at. In France, finally, the problem of Protestantism is to keep alive. The sparse two hundred thousand Protestants in a population of nearly forty millions, which is divided equally between Jesuits and agnostics, are not even of enough moment to be persecuted seriously in the lamentable "affaire" which has been calling out all the gall and rancor of racial and religious prejudice in France. Brisson was dubbed "Huguenot," to be sure; but even that was rather for the superscription of a caricature in a comic paper. The nickname is apt, however—the French Protestants are still Huguenots. The Inquisition in Spain did not do its work of repression more thoroughly than did St. Bartholomew's night and the dragonnades of Louis the Fourteenth.

It is in America that the great opportunity of Protestantism in the twentieth century lies. With our material resources, with our fundamental Anglo-Saxon endowment of character, with our traditions of political and religious autonomy, with our democratic institutions, with our Church separated from any embarrassing subsidies of State, we are better able clearly to conceive, honestly to discuss, and effectively to meet the tremendous scientific, ethical, and social problems of Protestantism which lie before us in the new century. The future belongs neither to a creed nor to a sect. Inscrutable authorities once universally bowed to are now almost as universally questioned. Infallible standards are not exempted from searching criticism and honest judgment by any desperate appeal to their antiquity of tradition, nor is the voice of reason drowned in the fanatic's shout of Infidel!

A trying age for the Church! is the moan of many; but rather, I think, is it a glorious age for the Church—an age of unparalleled opportunity of making speedy and honorable amends to science for having trespassed willfully these many centuries on her field of activity, and of devoting heart and soul henceforth to the high and Godlike mission of interpreting the divine dreams of the human soul, and of mediating to men the comforts and the completeness of that Christ who is the same yesterday, to-day, and forever.

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The Argentine Wheat Farm

By G. P. Dike

THE article by Mr. Charles B. Spahr in The Outlook of November 4 last on "The Northern Farm" interested me very much, but especially in connection with a visit that I have just made to the great farming regions of the Pampas in Argentina. In the article mentioned, Mr. Spahr spoke of David A. Wells's proposition that "the independent small farm is soon to be a thing of the past," and then went on to show that the tendency in the Northwest has been in just the opposite direction—that is, toward small holdings cultivated by the owner. The same tendency is to be seen on the Pampas, but in a more marked degree, due to the peculiar industrial conditions of the country. In Argentina I never heard any mention of the movement toward small holdings, but it was none the less apparent even to the inexperienced observer.

The Pampas, or the prairies, of South America lie south and west of Buenos Ayres and the River Platte, but those due south show most advancement in methods of cultivating the land, and it is of them that I speak. Though the land is tremendously fertile and the climate all that can be desired for wheat-growing, it is only within the last fifteen years that cattle-raising has been pushed aside by wheat-growing. This is a result of a government of doubtful stability and still more doubtful integrity, as well as of a lack of railroads. These conditions are slowly improving, and, in spite of them, the farmers are getting ahead. The land is wholly in the hands of the moneyed classes, who are ready to rent it, but never think of selling it to the farmers. The farmers come from places where they have not been allowed to own land, so the idea of such ownership never occurs to them, and they are content with leasing it. Prior to the wheat-growing era, when the land was devoted exclusively to cattle and sheep raising, it was held in immense unfenced tracts called *estancias*, which varied in size from ten to a thousand square miles. In the center of each was the estancia house, where lived the manager—he is called the *major-domo*—or the owner if he happened to manage his own land. About the estancia house were the quarters for the hands, the barns, the sheep-dip, and the corrals. It was the center of life and industry for the entire region. This was in the cattle-raising era, in the days when cattle were killed for their hides and horns. Then came the wheat, and with it a tremendous change, though it must be remembered that cattle are still raised in great numbers in connection with the wheat-growing, or on the estancias remote from railroads.

When the estancias began to plant wheat, the major-domos superintended the work themselves, as on the "bonanza" farms of the Northwest. The laborers lived in the quarters about the estancia house, and went to and from the more or less distant fields twice a day. For a while, and until too much land was under cultivation, this worked well. The requisites for a successful major-domo made it next to impossible to obtain suitable men. The grasp and comprehension of a general, coupled with the education and technical knowledge of a scientist, were necessary, not to mention the need of a thousand eyes, the greatest tact, and an iron constitution. Without such a man for manager, the little losses which eat up the profits asserted themselves, and the system broke down from its own weight. Then came the change to what is known as the "colony" system, which is just now very popular, though there are yet some estancias where the old idea of centralization still holds.

In the "colony" system the land is rented to the tenants in small holdings, for which they pay a specified cash rent, or a share of the crop raised. In the former case the tenant owns his mares, plows, and harvesting machinery. The tenant builds in three days a very comfortable house of sod with a galvanized iron roof, and is ready for work. The wiser landowners do not allow tenants to rent as much land as they wish, but allot them a little less than the tenant thinks he can cultivate. This insures more thorough

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cultivation, and larger results in proportion to the land under tillage. One of the causes of loss in the system of centralization is the impossibility of getting a sufficient number of men to handle and stack the grain cut by the harvesters before it has been seriously injured by lying in the bundle. This is largely obviated when the holdings are small. When the land is cultivated on shares, the following is a common arrangement between landlord and tenant: The landlord furnishes the land, the mares, machinery, and seed; and, because the tenant rarely has any capital, credit at the camp store for such supplies as are needed before the harvest. After the harvest the landlord takes half the crop, plus half the amount of the seed used, half the cost of threshing, and the store bill. On these estancias it will be seen that the position of major-domo is no longer that of a general, but of a rent-collector—a position which an inferior man can fill.

At one estancia at which I stayed nearly a month, and which contained some fifty square miles, the change to the "colony" system was taking place. Two years before, the major-domo was an old man, an ideal manager, and under him the estancia had been very profitable. He died suddenly, and his place was taken by a brother who had not the capacity for such a position. In the two years which had followed, things had gone to ruin completely, and the owner saw that a change was necessary. Here I saw two great stacks of wheat which would not pay for threshing because it had been wet and had sprouted while lying in the bundle before being stacked; yet the major-domo was allowing it to be threshed, simply because he was a man who could not think of two things at once. While I was there the best wheat land was cut up into small farms and let to about a hundred tenants, and a new man who was a good rent collector was put in charge. There had been previously some tenants on the place, so that the change was not too abrupt, and some of the best of the old hands were allowed to become tenants.

I visited another estancia in somewhat the same region where the major-domo—he was also a part owner—had been very successful with the centralized system, but this was due entirely to his own remarkable abilities as a manager. He succeeded in infusing his laborers with an *esprit de corps* which assisted very much in making the place profitable. He pointed with immense pride to man after man whom he said had been with him ever since he had taken charge of the estancia. Still, he saw clearly the faults of the system, and had already begun to break up the estancia into farms for colonists, having let at that time about a dozen *chacras*, as he calls them. So it is with all the neighboring estancias. At an auction of cattle one day I overheard this conversation between two estancia owners: "You have colonists, haven't you, Dashwood?" "Oh, yes, we've had them three years." "Do you find that it pays in these bad years?" "Certainly. We get seventy-five per cent. or more of the rents, and it is much less work."

The small farmer's methods of work produce the better results. He uses the single sulky plow, and often crossplows his land after it has lain in the furrow a month. This is followed by a heavy harrow, and the seeder, which is owned by several tenants in common or hired from the estancia. The threshing-machines are usually itinerant, but often a tenant buys one and does his neighbors' work as well as his own. The small farmer's greatest enemy is the wheat-buyer, a proverbial shark, who cheats even the shrewder ones on the weight, the quality, or the price. In one case which came to my notice, a poor woman sent a load of wheat to the station, and was told by the buyer that it was damp, and that he would not take it at all. Finally she sold it to him for $1 paper a bag (180 lbs.) rather than cart it back twenty-five miles. That day wheat was worth about $4.75, and the price she received was but little more than the ordinary price of cartage.

The tenants are largely Russians from the borders of Germany, who have emigrated to escape the military service. They are, on the whole, a good class, but are inferior to the Scandinavians. Even in this foreign land they are faithful to the Greek Church. There are great numbers of Welsh and Italians as well, but the latter are employed as laborers and not as tenants. The standards of education among them are very low, and schools are

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practically non-existent. They take little interest in political affairs, but that is the fault of the country rather than of its adopted sons.

Politically, the farmer of Argentina has a heavy load to carry aside from the taxation. Argentina, like all South American countries, is saddled with a depreciated currency which is subject to many and violent fluctuations. In the months from March to July, 1899, gold was between 208 and 237, with sometimes a change of fifteen cents in a single day, but was considered very stable. The farmer of Argentina is very much enamored of this state of affairs, for he does not know that all the prices at which he buys goods at the camp store are placed high enough to make the storekeeper always sure of his profit, and simply to make a little extra when gold goes up. The fall of gold produces a tremendous stagnation which every one complains of, but which the farmer pays for. The ignorant tenant takes his wheat to the station to sell it, only to be told by the buyer that gold is down and that he will not take it at any price. Rather than cart it back again, the farmer sells it for half or two-thirds of its real value. And yet the American farmer is anxious to try an inflated currency!

This is the condition of the wheat farmer of the Pampas. While the large estates are not "doomed to disintegration," as in this country in the Northwest, such disintegration is prevented only by the fact that the landowner will not sell land to the farmer, and for the purposes of cultivation the same result is obtained by leasing it in small holdings.

The Free Lecture Course of New York City

By S. D. McCormick

WHAT the Board of Education is doing for New York in supplying intellectual entertainment and educational stimulus to its people along practical lines can be appreciated and understood only by those who have made themselves familiar with the work of the Department of Education in the free lectures to the people. It is a work unique in character and in magnitude, reaching at a trifling expenditure hundreds of thousands of citizens who otherwise would not be brought in contact with the world's history and progress in the various fields covered by this system of specialistic investigation. The scope of the work is not only to attract and entertain, but also to offer suggestions that are of practical benefit, and to give encouragement and stimulus to earnest workers by holding up before them instances in which an adverse environment has been but the training-school of great men, who, out of apparently impossible conditions, by patience and perseverance, have achieved fruitful results for civilization and mankind.

I present in brief some of the features of the course. The system is practical and utilitarian: in Physiology and Hygiene treating of the human tenement, its anatomy, its needs—as food, care of the eyes, teeth, voice, and speech, the brain, emergencies and how to meet them, aid to the injured, germ diseases, menace to homes, etc. In Natural Science the course is instructive, treating of electricity, heat, sound, light and color, photography, microscopy, technology, astronomy, navigation, the science of weather, and the wonders of modern science. Under the denomination of Travel the wonders of nature and of art, by the aid of the stereopticon and the imagery of tourists who have caught inspiration from the scenes described, are brought vividly home to the thousands who else could never so fully understand the life, the manners, the homes, the natural scenery, the magnificent cities, and the splendid wonders of the age in which they live. In American History the course is almost a mental photograph of the National life and of the growth and political development of the Anglo-American race. In this branch are included the history of our Nation's wars, its politics and its parties; of government and its problems; the racial currents of its people, the careers of its heroes, its statesmen, its Presidents—the whole leavened with the spirit of patriotism, of inspiration, and of duty.

The lectures in General History cover

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the geography of history, the life and manners of ancient civilizations, the rise and fall of nations, the coinage and money of the past, and embrace exhaustive research into the various phases of national life and development of the past.

In Art, Literature, and Social Science the aim is first to show American progress with the view of stimulating American aspiration. The course last winter reviewed American painters, illustrators, sculptors; and reached into textile and architectural decoration, pottery, mosaics, the plastic and graphic art, work in marble and bronze.

In Literature the poets and writers who address the heart and imagination, as Burns, Shakespeare, and Dickens, seem to have been preferred, while the patriotic song, the ballad, and music each found acceptation with the public. Add to these lectures expositions upon street-cleaning, the public baths, the Health Department, docks, water supply, city government, local history, control of municipal franchises, and public opinion, and you may form some just estimate of the work.

The official report of 1897 says: "The interest of our people in the history of our own country and in all those facts which affect municipal betterment is intense, and no lectures in the course have met warmer reception."

It is gratifying to note that the work is becoming rapidly popularized, and that its benefits not only reach directly the thousands of interested students who are destined in their day and generation to uphold American reputation for ability along the various lines of human effort (for it is a well-known fact that New York is now the university of the Nation), but that the lecture course is fast becoming a recognized educational force among the masses of the community, attracting thousands out of the slums, from the saloon, the cheap theater, and the dance-house; lifting them into an atmosphere where the reassuring word or where some tender chord of memory speaks to them out of the past, recalling home or mother, some half-faded resolution or some sacred memory which appeals to the higher instincts and the nobler impulses of their nature. Thus the work which it is accomplishing makes the lecture course a strong ally of the church and of morality, and we predict that in the near future it will become an alert and recognized force in the government and wholesome administration of Greater New York. "The schoolmaster is abroad" should be the motto of republics; for it is the education and patriotism of the masses upon which must ultimately rest the stability and security of a representative government. In other words, in a democracy the basis of responsible government is education. Judged from these standpoints it becomes conjectural how far-reaching as an educational force are the benefits resulting from a system which leads the people to employ their leisure in self-culture, and which brings to them indirectly and insensibly higher conceptions of duty, of loyalty, of patriotism, of country, and of civilization.

The origin of the Free Lecture Course dates back to the summer of 1888, when the Legislature of the State of New York passed an act to provide lectures for the workingmen and workingwomen of New York City, and authorized the Board of Estimate and Apportionment to provide the necessary appropriation to carry out the provisions of said act. The particular champion of this movement in the Board of Education at the time of its inception was Commissioner Miles M. O'Brien, and it is fortunate that now, more than ten years after its beginning, he is again Chairman of the Committee on Special Schools, which has the care, among other subjects, of the "Free Lectures." Its steady growth in popularity will be indicated by the following statistics of the attendance: During the first season six lecture centers were established, 186 lectures given, and the attendance was 22,149; the second season 329 lectures, the attendance 26,632. Since 1890 the direction of the course has been intrusted to Dr. Henry M. Leipziger, under whose splendid management the course has been thoroughly organized, and the great results—as shown by the following figures—attained:

For 1890–1,	185	lectures;	attendance,	78,295
" 1891–2,	287	"	"	122,243
" 1892–3,	310	"	"	130,830
" 1893–4,	383	"	"	170,368
" 1894–5,	502	"	"	224,118
" 1895–6,	1,040	"	"	392,733
" 1896–7,	1,065	"	"	426,927
" 1897–8,	1,595	"	"	509,135
" 1898–9,	1,923	"	"	519,411

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The course in the meantime has been extended, and now represents about forty-five lecture centers.

Among other new features which have been introduced from time to time, one seems to us worthy of especial mention: a syllabus of the lectures is printed and a copy furnished each hearer, embracing a list of authorities and citations, so that the auditor may supplement the exposition by investigation at his leisure in the public or circulating libraries. This is said already to have resulted in "a very marked increase in the circulation of books of information in our free libraries." When the results of the work are judged in the light of such history, the words uttered by Dr. Leipziger in his report to the Board of Education in 1893 seem almost prophetic. "The Free Lecture Course can thus become a real people's university. Its influence upon our municipal life must prove very beneficial. If continued during the next ten years, more than one million persons will listen to teachers who inspire and instruct them, and lift them to higher intellectual and moral planes."

How the lecture course has become so rapidly popularized is attributable primarily to its broad and catholic spirit, and to a discriminating judgment which determines what topics must be shunned. While under the management of the Board of Education, the active management (as said) for several years has been delegated to the Supervisor of Lectures, Dr. Leipziger, to whom a report is sent of the reception of each lecture, the number in attendance, and other details. This report is of a confidential nature, and keeps the office advised of the work at every lecture center. But the duties of the Supervisor do not by any means end here. He must either read or be advised of the treatment of every subject listed, for the least *faux pas* on the part of an entertainer may bring a storm of protest in the morning's mail upon the Supervisor. Hence religion, politics, and debatable patriotism must be eschewed; for a lecture which would be applauded to the echo in one school district, in the very adjacent district might be greeted with an outburst of disapproval. Nor would this *per se* be conclusive evidence that the deductions of the speaker were wrong. It might rather indicate that his views were broader or more liberal than those of his audience; for it is well to bear in mind that New York is cosmopolitan, and that there are districts as provincial and sectional as you will find in any backwoods settlement of South Carolina. It will therefore be seen that the post of Supervisor is one requiring much tact and knowledge.

But the chief reason that the lecture course succeeds is because it is thoroughly democratic. The people—that is, the audience—is made the jury, so that the public sentiment and taste are everywhere consulted by the system of confidential reports above noted, and thus indirectly the public become the final arbiters in the selection of their popular tribunes. It is very questionable, however, whether such a system could be popularized in France, Germany, or under any governmental board or system of espionage by which the independence and inclination of the audience were deprived of the selection of the lecturers. It seems rather to be one of those growths suited by nature to a democracy, and one which is destined in the future to a golden fruitage.

In the entire range of educational work we fail to perceive any field so prolific and so hopeful of results to the democracy of great cities such as New York, Philadelphia, and Chicago, where the problems of municipal government are so unsatisfactory and recurring. The difficulty of extending the system to other than metropolitan cities is most regrettable. In New York the professions are practically drafted to the service; and the draft is made from the platform, the pulpit, the bar, the medical, literary, scientific, and educational professions. A nominal fee is paid, the civic pride, the honor of appearing in the course, and the opportunities for self-culture by study of cosmopolitan audiences tending to make the work attractive to the lecturers. Speaking from a personal standpoint, I do not believe that I ever derived as much benefit in my life in public speaking as in appearing before these New York audiences.

The lectures are held chiefly in the public schools and in several spacious halls, as Cooper Union, which are in many cases donated, so that the expense of the course is minimized and becomes almost nominal when the attendance is estimated. The

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difficulty which would face other than metropolitan cities would be primarily to obtain entertainers at reasonable rates, for it is evident that the taxpayers would resent the employment of high-priced speakers, and except in the great cities enough local talent might not be available. Still, we hope to see the plan carried out, or at least tried as an experiment, in all the larger American cities.

That the New York lecture course should stand pre-eminent, if not alone, among the great cities of the world is only a just compliment to the public spirit of a city which in another generation will stand among the nations without a commercial rival. New York feels that her commercial supremacy, her civic betterment and destiny, are in the hands of a virile democracy which is patriotic at heart and honest at the core; that her safeguard is an enlightened public opinion, and that the very corner-stone of this is popular education. She expends annually for school purposes about double, pro rata, the sum England pays for education, but she does it cheerfully, feeling that it is a good investment, and that it also affords the surest guaranty of law and order and of stable government.

The Guild of the Brave Poor Things

By Nora Archibald Smith

"It is to be called the Book of Poor Things, mother dear. It's a collection—a collection of Poor Things who've been hurt, like me; or blind, like the organ-tuner; or had their legs or their arms chopped off in battle, and are very good and brave about it, and manage very, very nearly as well as people who have got nothing the matter with them. Father doesn't think Poor Things is a good name. He wanted to call it Masters of Fate, because of some poetry. What was it, father?"

"'Man is man, and master of his fate,'" quoted the master of the house.

"Yes, that's it. But I don't understand it so well as Poor Things. They *are* Poor Things, you know, and of course we shall only put in brave Poor Things, not cowardly Poor Things."

IF you ever happened to meet a little lad named Leonard, who lives in the pages of Mrs. Ewing's "Story of a Short Life," then you will remember, with misty eyes and an ache in the throat, that chapter wherein the hero directs from his wheeled chair the ruling and printing and illuminating of his Book of Brave Poor Things.

The child has been the victim of an accident, which not only makes him a cripple, but racks him with distress and pain, and, under the nervous strain of the affliction and the consequent "spoiling," he has become capricious, tyrannical, a torment to himself and to others. Fortunately, when things have reached a climax of wretchedness, his wise mother comes to the rescue, and, appealing to the boy's courage, his sense of honor, and to his passionate interest in soldiers and soldierly qualities, teaches him that, though a military life can never now be his, he yet may be "a brave cripple." The ancestral motto of the family, *Lætus sorte mea*, is so interpreted to the child that he grows to feel it a matter of duty to be happy with his fate, and begins to think that perhaps there are "lots of brave afflicted people, and perhaps there never was anybody but him who wasn't so."

Leonard has a touching interview with a hero of the Victoria Cross, in which, true to his great life-interest, he is intent on finding out whether, if he is very good and patient about a lot of pain in his back and his head, that would count up to be as brave as having one wound if he'd been a soldier; and whether being ill in bed might count like being a soldier in a hospital.

"I suppose nothing—not even if I could be good always, from this minute right away till I die—nothing could ever count up to the courage of a V. C.?" questions the boy, wistfully; and the brave, tender-hearted wearer of the priceless bit of iron answers tremulously, "God knows it could, a thousand times over!"

Leonard, and the Book which he thought out so carefully, suggested to Sister Grace the formation in the Bermondsey Settlement, South London, of the Guild of the Brave Poor Things. It is an association of men, women, and children, of any creed or no creed, who are crippled, blind, or maimed in any way. Any one is eligible for membership if thus afflicted and if at the same time he is resolved to make a good fight in life. *Lætus sorte mea*, Happy in my Lot, is the watchword of the Guild; and its hymn, the one which Mrs. Ewing's hero

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called the Tug-of-War hymn, because, at the military chapel which he often attended, the soldiers sang the verse beginning, "A noble army, men and boys," with such tremendous impetus and vigor that, after a brief contest, they invariably pulled away from the organ and the whole choir.

The deepest purpose of the Guild, says Sister Grace, is found in this verse of the hymn:

Who best can drink His cup of woe,
Triumphant over pain;
Who patient bears His Cross below,
He follows in His train.

It is by "awakening the heroic that slumbers in every heart," and by teaching its members that the courage to bear and the courage to dare are really one and the same, that the Guild lives up to its motto; for its founder believes that it is not enough patiently to accept one's life-burden, but that one must also learn to bear it cheerfully.

It is inherent in the very idea of the Guild that it should bring light and brightness into cold, gray lives; and so, in every room in which it meets, the walls are draped with the Union Jack, and high above shines out in brilliant scarlet letters the watchword, *Lætus sorte mea.* There are badges, membership cards, and banners, all in red, the soldier's color, and the true military spirit is insisted upon.

"It is important," says Sister Grace, "to guard against anything like a sentimental glorification of suffering; and, to shut out such a possibility, the Guild must have a knowledge of the conditions of life of all its members, and must be ready to do everything that can be done to minimize their actual distresses." It is not a charity, however, and does not give relief; it is merely a friendly organization of afflicted persons meeting frequently with leaders who are interested in their troubles and who can give strength and courage to bear them more bravely. Where relief must be given, it is done through other societies, and so there is no asking nor giving here, save in the things of the spirit.

The Guild of Brave Poor Things was organized in 1894, and so great a need has it apparently met, and so well has it taken advantage of the "together" spirit of the age, that it now has six branches, with a membership of more than five hundred. It is a pitiful thought that there are so many persons in one locality who belong by right to such a club, but even more pitiful would it be were nothing done to lighten their double woes of poverty and disease.

The various things necessary to a successful conduct of the Guild are thus stated by Sister Grace:

1. To visit members in their own homes and establish personal links between the workers and members.

2. To hold regular meetings at stated intervals for games, singing, and social intercourse.

3. To bring, as far as possible, technical classes and suitable lectures within the reach of members of the Guild; to arrange for periodical excursions, concerts, etc., for them, together with any other means of widening their necessarily restricted lives.

The Guild's rules are few and simple: merely that the name, motto, and hymn shall be the same in all branches, that flags shall always be used in the decoration of the rooms, that the soldierly virtues of loyalty and prompt obedience be cultivated in every way, and that records be kept of the name, address, and condition of each member.

And what are the proceedings at the Guild meetings? you ask.

These may be held either in the afternoon or evening, and so great is the interest in them that many of the members gather at the entrance long before opening time, reminding one of that even in Capernaum when the sun did set and when they brought unto Him all that were sick of divers diseases, and all the city was gathered together at the door.

There are blind people here; there are deaf-mutes; there are paralytics who can drag themselves along, and others who must be pushed in chairs or perambulators; there are as many phases of distress and deformity, perhaps, as there are persons, and all ages are represented; but there is much good-fellowship, and constant helpfulness.

Tables are set in the Guild-room, where books and papers and magazines are scattered for those of seeing eyes; there is a piano for the blind; there is a lending library from which books may be taken home; there are toys for the younger children; and there is always a painting

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table, for it seems that mottoes and pictures to color are in great demand the year around.

Many of the blind women bring their knitting or other handiwork and chat quietly together as their busy fingers move; the men fall into conversation over the games and pictures, and thus the grace of friendship is added to these lives of deprivation and suffering.

In many of the Guilds weekly half-hour lectures on science, history, and travel are given, and seem to be greatly enjoyed; and always when games and lectures and conversation are over there is the ever-delightful singing practice. If any of the members are found to have special musical ability, or a knack at recitation, they are encouraged to help in entertainment, and considerable talent is thus discovered and a new value given to the self-estimate of the possessor.

At the close of the exercises the roll is always called, each soldier of the army, from baby to graybeard, answering to his name, and then comes Leonard's "Tug-of-War" hymn, for which all stand, or at least assume as nearly erect a position as weak limbs and twisted spines will allow.

It is their battle-hymn, and if with its echoes ringing in their ears they can go back to their poor homes and quit themselves like men, if they can fly their scarlet banner with its joyous motto, if they can fight the battle of life with courage, heavily weighted as they are, then indeed may they be called the bravest army that ever went forth to warfare.

Tropical Colonization[1]

THE modest title of this volume correctly describes it; it is little more than "a study of the subject," and he who desires to pursue the historical inquiry thoroughly must look to other sources. Yet, as far as Mr. Ireland has gone, his work appears to be thorough; nor do we know of any other volume which will give to the reader in so small compass and so short time so much of the light which the history of colonization throws on our present and prospective National problems. Mr. Ireland divides the colonial period of Great Britain into three epochs: during the first, Great Britain's legislation was aimed to get out of her colonies all that she could for herself—a policy which came to an abrupt end with the separation of the American colonies from the mother country as the result of the American Revolution; during the second the colonies were tolerated rather than desired—no clear policy respecting them was entertained by the Government or the people, and the question whether it would not be better for all concerned if all the colonies should separate themselves from the mother country and become independent was tacitly entertained and by some of her public men openly raised; but gradually the growth of the colonies, their increasing attachment to the mother country under the new policy pursued by Great Britain, the influence of certain masterful minds in English literature and politics (pre-eminent among whom Mr. Ireland counts Mr. Kipling), and, above all, the sentiment of affection for and pride in the Queen, have brought about the third epoch, that of maintaining the colonial relationships for the benefit of the colonies themselves, a policy which Mr. Kipling has well expressed in the verse—

Go to your work and be strong, halting not in your ways,
Balking the end half won for an instant dole of praise.
Stand to your work and be wise—certain of sword and pen,
Who are neither children nor gods, but men in a world of men.

This epoch Mr. Ireland apparently dates from the Queen's Jubilee in 1887, but we should rather say that then for the first time England came to a full self-consciousness of her mission and a full consecration to it. If this be so, England in her true colonial policy is only a dozen years in advance of America; we, if we are wise, have her prior experience and her historic blunders from which to learn lessons that cost her dearly.

Mr. Ireland next traces the methods of

[1] *Tropical Colonization.* An Introduction to the Study of the Subject. By Alleyne Ireland. The Macmillan Company, New York.

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colonial rule in the tropics by Dutch, French, and English—forms of government which deserve our careful study, though not necessarily our imitation. It seems to us very certain that we could not safely copy either the indentured labor system practiced in British Guiana nor the system of modified serfdom adopted by the Dutch in Java. It may be that these methods produced for the time being good economic results, but it is not so clear that they have produced good moral results in character, either individual or social. The fundamental idea of America is self-government, and though it may not be, and we think is not, right to assume that the people of the Philippines, Porto Rico, or even Hawaii are all instantly capable of self-government without preparation for it, the American method of government and the American labor system must be organized with the end kept constantly in view of preparing the people, and all the people, to govern themselves as speedily as possible.

Mr. Ireland's volume makes two conclusions very plain: first, that no colonial system is or can be advantageous to the mother country which is not organized and conducted for the purpose of benefiting the colony; second, that trade does not follow the flag—the value of the flag is that it makes trade free, and when it is free the most enterprising nation has the best chance to develop the trade; and we should supplement these with a third conclusion not so directly deducible from this volume, but equally certain—that the political, social, and industrial organization which makes the best men in the colony makes closest the relationship, social and industrial, between the colony and the mother land, as well as the best colony to trade with.

A Preacher's Life[1]

THIS is not an autobiography; the great gaps in it suffice to destroy entirely its continuity; it is simply a volume of reminiscences written with entire frankness, illustrating the weaknesses and the strength of the famous preacher of City Temple, London. Dr. Joseph Parker may not be a wise man, nor a great man, nor an eloquent man—though there are grounds on which his friends (and they are many) claim for him wisdom, greatness, and eloquence—but no one will deny that he is an interesting man. His volume is interesting; fragmentary, egotistical, anecdotical, irritatingly unsatisfactory as a biography—but interesting. And we think the prejudiced reader will lay the book down with his prejudice mitigated if not dissolved. That has been the effect of the reading on our own mind. Dr. Parker lacks culture and refinement, is often sensational in his manner, too coruscating to be truly illuminating, and hides his best self behind an egotism at once naïve and obtrusive. But the mannerisms and the egotism do injustice to the man whom they effectually conceal from casual acquaintances. In the generosity of his nature, the reality of his faith, the largeness of his courage, the directness and simplicity of his aims, and the force which he puts into all his work, he has qualities without which no mere rhetorical brilliance would have enabled him to hold his pulpit on Holborn Viaduct for over a quarter of a century.

His father was a mason at first, later a contractor and builder. Joseph had only a village school education; his boyhood was innocent of Eton or Rugby, his youth of Oxford or Cambridge. The son of a Nonconformist workingman did not get the education which the Scotch peasant often gave his sons; for him there was no Edinburgh University to which he could go at small expense. Religiously he was brought up in the straitest sect of the Puritans. "I seriously believe that if I had touched a card or a box of dice there might have been murder under our roof. This is a strong assertion, but I cannot modify it. A pack of cards in the house! The very thought is blasphemy. Of course the word 'theater' meant the devil. All actors were hypocrites, all actresses were harlots, all playhouses led down to the pit of perdition. Woe to the boy who read a novel! This was the atmosphere in which I was brought up." But it was

[1] *A Preacher's Life: An Autobiography and an Album.* By Rev. Joseph Parker, D.D. T. Y. Crowell & Co., New York. $2.

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also an atmosphere of real faith and genuine spiritual devotion. "My boyhood was steeped in prayer." And again: "I cannot remember the time when I did not in some degree know the love of God's only Son. From a child I knew the Holy Scriptures, for it was the book most read in our house; from a child, also, though sinning oft and sinning deeply, I have known somewhat of tender spiritual experience. From my earliest recollection I have found supreme delight in prayer—prayer in that large sense which implies intimate and continuous communion with God." With this education went some self-education also. The boy early resolved that he would be a preacher of the Gospel; interested himself in parliamentary debates and public meetings; committed orations to memory and declaimed them "aloud in my solitude to excited but invisible juries;" accompanied this with "a somewhat copious committal of poetry to memory with the express intention of making capital out of it whenever I was called upon to face a public audience." That there was any systematic study of philosophy, or of New Testament Greek, or of historical theology, or of homiletics, or of exegesis or Biblical criticism—except as hereinafter mentioned—there is no indication.

Such had been his preparation for the ministry when, at twenty-two years of age, he wrote to an eminent minister in London "giving him an outline of my life, frankly expressing my aspirations, and asking him if he could advise me as to my future," and got for a reply an invitation to preach in the eminent minister's pulpit for three Sundays, with a promise of three guineas a week toward his expenses. The next year he was a settled pastor at Banbury; and from that time to the present has never been other than a hard-worked pastor and preacher, first at Banbury for five years, then at Manchester for eleven years, since then in London for now thirty years. What wonder that a man with no other training than this should lack something not only of the refinement and the careful scholarship, but also of the self-restraint and the at least artful concealment of self-conceit, which are generally obtained by university training? The "eminent minister" and other counselors unanimously agreed that "there was absolutely no need for me to go through any preparatory course at one of our denominational colleges;" and the only approximation to a theological course, other than such as he got in the catechism at home, was "an abbreviated course of study at University College, London," where, "under a very bewildering lectureship, I studied mental and moral philosophy and formal logic."

The weaknesses and perhaps also the strength of the man are those incident to such a training or no-training. Of those faults the most notable is that curiously naïve and childlike egotism to which we have already referred. Many are the stories current of Dr. Parker which illustrate this trait; but none of them furnish a more striking illustration than that furnished by one quotation from this volume. He had engaged in a public debate with Mr. G. J. Holyoake, the famous unbeliever. Mr. Holyoake put a question which he must answer. While Mr. Holyoake was completing his speech his young antagonist put up a short prayer to God for a reply; it was given to him, and he reports it in this volume; it is an effective reply, too long for quotation, though we do not think that to most readers it will seem extraordinary; but to Dr. Parker's devout egotism—if the contradiction in terms may be pardoned—it seems truly inspired:

> That was an answer which came into my heart straight from the Holy Spirit. Again and again during these forty years I have looked at that reply, and I indorse it now as the sublimest answer that God himself could give to the superficial and impious criticism of unbelieving men.

This is very naïve, but it would be unfair to judge Dr. Parker by such an incident. By the side of it must be put larger and far more vital incidents. Such, for example, is the fact that when his father failed in business, he assumed all the debts and "paid off every penny of the liabilities, and thus redeemed the name of a just and honorable man." Such, too, was his course when called to London to undertake the building of a new Congregational church. The old church property in the city was sold for £50,000. By going into a suburb the congregation could have built a handsome church for £20,000 and had £30,000 for endowment. They resolved, under the guidance of their new

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pastor, to purchase a costly site in the heart of the city, spend all their money for the lot and the building, and put their hands into their pockets for what was necessary beyond their £50,000, and there maintain a "down-town church;" and this has been done.

Dr. Parker's breadth is not a mere rhetorical breadth; it does not consist in generalities in speech; it is not the indifference which passes sometimes for catholicity; it has the quality of statesmanship. Mr. Gladstone dies; there is a great funeral; Mr. Gladstone's political support has come largely from the Nonconformists; Dr. Parker is his personal friend, and is also the most eminent Nonconformist minister in London; to pass such a one absolutely by on such an occasion a small man might naturally resent as a slight; to pass his whole denomination by, a man by no means small might still more naturally resent; a man so egotistical as Dr. Parker appears to be, one would confidently expect to resent the slight with indignation. But Dr. Parker simply and quietly, and almost without comment, writes this—to an American—extraordinary fact, that "no Nonconformist took any part in the national function"—the funeral; and in the same chapter implies that he regards disestablishment at present inexpedient. Whether this is a legitimate deduction the reader may judge from the following quotation:

> Three things must be proved: (1) that the nation has outgrown established churches; (2) that established churches have failed to do the work to which they are specially devoted; and (3) that they can be disestablished without endangering any interest which affects the security and the progress of the nation.

The power of Joseph Parker is not due to his mannerisms, his sensationalisms, or his egotisms; he is powerful in spite of these. It is due to a virile personality, a real though unconventional, and we might properly say irreverential, devoutness of spirit, an absolutely unflinching courage, a generous nature, a genuine evangelical faith, and a practical conception of Christianity as a living spirit of faith and hope and love. That conception he thus defines in the address delivered at the laying of the corner-stone of the City Temple:

> I am more and more persuaded that every sermon should draw its whole strength, alike of argument and pathos, from the cross of Jesus Christ of Nazareth. Christianity is something infinitely higher than a mere controversy within the limits of logical analysis and pressure. It is God's appeal to the lost heart. It is the voice of his holy, passionate love. It is the majestic yet most condescending and tender pleading of Justice and Mercy. Christianity must be preached in its own spirit. We preach it best when we feel it most.

Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

American Privateers, A History of. By Edgar Stanton Maclay, A.M. (Illustrated.) D. Appleton & Co., New York. 5½×8½ in. 519 pages. $3.50.

To all Americans this must be a fascinating subject, even although we now are in practical unanimity in holding that privateering should be contrary to the laws of nations, and that the rights not only of neutrals but also of the non-combatants of warring nations should be respected on sea as they are by international law on land. Yet those chapters of American history which recount the bold and brilliant actions in which American privateer vessels took part will continue to make blood-stirring and patriotic reading. Mr. Maclay is thoroughly acquainted with his subject, and has written upon it before. He covers the ground comprehensively, and relates the history of American privateering in vivid style and with constantly graphic narrative. The book is handsomely printed and well illustrated.

Astronomy, Elementary. By Edward S. Holden, M.A., Sc.D., LL.D. (Illustrated.) Henry Holt & Co., New York. 12mo. 446 pages. $1.20.

Best Hymns. No. 2. The Evangelical Publishing Co., Chicago. 5×7½ in. 23 pages. 25c.

Bible Study Songs for Junior Societies. By Bertha F. Vella and D. B. Towner. The Pilgrim Press, Chicago, 5½×7 in. 163 pages.

Birthday Book of Beauty, The. Arranged by Edward W. Hanscomb. Frederick Warne & Co., New York. 3×4¼ in. 255 pages. 50c.

Cap and Bells, In. By Owen Seaman. John Lane, New York. 18mo. 144 pages. $1.25.

Christ in Creation and Ethical Monism. By Augustus Hopkins Strong. The Roger Williams Press, Philadelphia. 524 pages.

Monism is the philosophy which unifies in one Universal Being whatever exists. Many Christian thinkers identify it with materialism and atheism. They, at least will be surprised to find it here enlisted in the support of orthodox theology even in its most refractory particulars such as the catastrophic fall of mankind in their first progenitor, and the endlessness of future punishment.

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Holding to monism as we do, we regard its combination with such theories as a portent of their ultimate disintegration. Dr. Strong modestly terms his work "a series of guesses at truth." It is not a consecutive argument, but a series of papers and addresses, in the course of which some earlier propositions are explained by later definitions. The central term of his thought is Christ. He begins by identifying Christ with the self-revealing principle in God, and with every fundamental principle in the universe, even the attraction of gravitation. Later we find it plainly stated (p. 190), "This immanent God is Christ." For a philosophical as distinct from a devotional purpose this is obviously defective. To apply the principle of identity so exclusively is fatal to clear knowledge. Nothing can be known as it is unless the principle of difference is brought in to discriminate the things identified. Most important is it still to view, with Dr. Strong, not only God but Christ also—*i. e.*, the Divine Spirit historically embodied in Christ—as eternally immanent in the universe and moral nature, the vital principle of redemption. Let this view prevail, and theology will be purged of all pessimism.

Christus Victor. By Henry Nehemiah Dodge. G. P. Putnam's Sons, New York. 16mo. 185 pages. $1.25.

It is not often in these days that a single poem filling a hundred and seventy-eight pages comes from the press. Mr. Dodge had a serious theme, and has treated it in a erious and leisurely spirit. His sub-title, "A Student's Reverie," sounds the note in which the volume is written.

Dancing. By Marguerite Wilson. (Illustrated.) The Penn Publishing Company, Philadelphia. 208 pages. 50c.

If any one can learn to dance without a teacher, he ought to learn from this manual, with its diagrams of steps, its full description of the various round and square dances, and its instructions for cotillion leading, with an account of a hundred figures.

Friends and Helpers. Compiled by Sarah J. Eddy. (Illustrated.) Ginn & Co., Boston. 5¼×7¼ in. 231 pages.

This attractive book is a collection of short stories of animals and birds. It also tells how to care for them. The stories show the natural claim of these creatures to the consideration and kindness of children. They lead naturally to the purpose of the book, which is to promote the organization of Bands of Mercy. Suggestions and list of pamphlets and books are published in the back of the book. It will be found a desirable book for use in sewing classes and clubs of small boys and girls.

Historic Mansions and Highways Around Boston. By Samuel Adams Drake. (Illustrated.) Little, Brown & Co., Boston. 5¼×8 in. 440 pages. $2.50.

Mr. Drake in this volume gives us so thoroughly a revised edition of his well-known book on "Old Landmarks and Historic Fields of Middlesex" that the work almost has the appearance of an entirely new book. Many charming illustrations have been added, and the text has not only been corrected, but revised with care and materially increased in amount. It is not necessary to say anything of Mr. Drake's universally recognized skill in making local history attractive to the general reader. In this line he has never written anything more satisfactory than the present book.

Insect Life, Stories of. By Mary E. Murtfeldt and Clarence Moores Weed. (Illustrated.) Second Series. Ginn & Co., Boston. 8vo. 72 pages. 35c.

Irving, Sir Henry, and Miss Ellen Terry in Robespierre and Other Plays. By Bram Stokes. Drawings by Pamela Colman Smith. 18 pages. 75c.

Light that is in Thee, The. By Harriet B. Bradbury. The Alliance Publishing Co., New York. 86 pages. 75c.

Law and How to Keep Out of It. By Paschal H. Coggins. The Penn Publishing Co., Philadelphia. 204 pages. 50c.

This volume contains chapters on contracts, patents, the obligations of landlord and tenant, and similar subjects, together with a vocabulary of legal words and phrases.

Legends, The Book of. By Horace E. Scudder. Houghton, Mifflin & Co., Boston. 4½×6¾ in. 64 pages. 50c.

The author of this little book has added one more to his many claims to the gratitude of children and teachers in writing these short stories of century-old legends.

Maid of the First Century, A. By Lucy Foster Madison. (Illustrated.) The Penn Publishing Co., Philadelphia. 8vo. 323 pages. $1.25.

A love story with the historical background of the city of Rome during the reign of Cæsar, written for readers of fifteen or thereabout. The heroine is a brave, loyal Jewish maiden who suffers for her faith and her father.

Men and Things I Saw in Civil War Days. By James F. Rusling, A.M., LL.D. Eaton & Mains, New York. (Illustrated.) 8vo. 411 pages. $2.50.

Miracles: Were They, or Were They Not, Performed by Jesus? A Question of Fact, Not of Science or Theology. By Thomas J. Dodd, D.D. Curtis & Jennings, Cincinnati; Eaton & Mains, New York. 247 pages. $1.

The author limits himself to the inquiry: "Have we adequate proof that the miracles, *whatever they were*, were really performed by Jesus?" His reply in the affirmative is convincing. This, however, leaves open the large question indicated by our italics. While skeptics now admit, with Keim, that the wonder-working powers of Jesus are "no invention" of myth-makers, many Christian scholars admit that Dr. Dodd's list of miracles contains much that cannot now be called miraculous—as Jesus' works of healing. Able, therefore, as this argument is, it is inconclusive, and makes no real advance upon past discussions.

Morningside Stories. Eaton & Mains, New York. 6 vols. Illustrated. $1.50.

This collection of small stories, bound in six small books, is intended for little children. The illustrations are good; the stories teach the law of kindness.

Nimble Dollar and His Cousins, The. By Prescott Bailey Bull. Illustrated by Eleanor Withey Willard. The Michigan Trust Co., Grand Rapids, Mich. 7×9 in. 49 pages.

One Hundred Selections for Readings, Recitations, and Plays. No. 37. The Penn Publishing Co., Philadelphia. Paper bound. 30c.

Oneida Community, The. By Allan Estlake. George Redway, London. 12mo. 158 pages.

Palmistry, Practical. By Henry Frith. (Illustrated.) The Penn Publishing Co., Philadelphia. 233 pages. 50c.

A clearly written little treatise on the simplest and perhaps the most fascinating of the occult sciences.

Prairie Folks. By Hamlin Garland. (Illustrated.) The Macmillan Co., New York. 5×7½ in. 284 pages. $1.25.

This new edition, which contains both prose and verse, is now issued, revised and enlarged, and is to be regarded, Mr. Garland tells us, as a companion piece to "Main-Traveled Roads," or a second series in the same field. Both books present studies of Western life as Mr. Garland knows it, nearly all the types, conditions, and aspects portrayed belonging already to the past.

Précieuses Ridicules, Les. (Molière.) Edited by Walter Dallam Toy. Ginn & Co., Boston. 62 pages. 25c.

Ritualism Abandoned. By Kathleen Ireton. James Clarke & Co., London. 12mo. 375 pages. 85c.

The interest of this story is less in the fortunes of its chief characters than in their stage of action—the conflict now going on in England with the Romish party in the Established Church. Of this it gives the American reader a sharp impression. The young ritualistic vicar is brought out of his illusions by his discovery of the spirit of Christ among those whom he had despised as dissenters, to the fairest of whom he finally yields heart and hand.

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South Africa, Side-Lights on. By Roy Devereux. (With Map.) Charles Scribner's Sons, New York. 5×7½ in. 273 pages. $1.75.

One of the correspondents of the London "Morning Post," Mrs. Pember, who writes under the pen-name of "Roy Devereux," has published a bright book on the most discussed subject of the day—the British-Boer relations in South Africa. Although somewhat hastily put together, the book is so understandingly written that it might become in some degree a work of reference if it but had an index, a lack doubtless to be made good in future editions. The author's style has a proper feminine incisiveness and color; her book is both entertaining and informative on every page. Her reports of conversations with Sir Alfred Milner, Mr. Rhodes, Presidents Kruger and Steyn, and others, are particularly illuminative. Aside from increasing our knowledge concerning industrial and commercial conditions in South Africa, Mrs. Pember is, if we mistake not, the only English writer who sounds the praises of the German-African steamship service on the east coast of the Dark Continent, as a preferable means of transit to that of the two British lines operating on the west coast.

Stockton, Frank R., Novels of. (Shenandoah Edition.) "Rudder Grange," Vol. III. "The Hundredth Man," Vol. IV. Charles Scribner's Sons, New York. 5½×8½ in.

White Terror, The. By Félix Gras. Translated by Catharine A. Janvier. D. Appleton & Co., New York. 4×7¼ in. 437 pages.

This completes the series of stories relating to the French Revolution, of which "The Reds of the Midi" and "The Red Terror" were the first volumes. As stories, both "The White Terror" and "The Red Terror" are decidedly inferior to "The Reds of the Midi," but as a picture of the chaotic and frightful conditions existing between the culmination of the Revolution and the ascendency of Napoleon, this book is of the strongest interest. Like its predecessors, it is admirably translated. There is no question that all three books are the work of a man of original and forceful literary ability.

Washington, Letters to, and Accompanying Papers. Published by the Society of the Colonial Dames of America. Edited by Stanislaus Murray Hamilton. Vol. II., 1756-1758. Houghton, Mifflin & Co., Boston. 5¾×8¾ in. 410 pages. $5.

This volume contains material of value to the historian, but not material of interest to the student. As an expression of filial piety, however, it almost deserves a place along with the Washington Centennial Leaflets that are being issued by the Directors of the Old South Work in Boston. The latter are addressed to the large audience of readers who care for the more important documents expressing Washington's spirit and the well-considered hopes and fears he cherished for our country. The "Letters to Washington" published by the Society of Colonial Dames is addressed distinctively to the small audience of writers who would follow the details of Washington's life as they appeared to his contemporaries. The present volume covers two years of the French and Indian War.

Wood Cove Island, On. By Elbridge S. Brooks. (Illustrated.) The Penn Publishing Co., Philadelphia. 8vo. 346 pages.

Young Gold Seekers of the Klondike, The. By Edward S. Ellis, A.M. (Illustrated.) The Penn Publishing Co., Philadelphia. 8vo. 311 pages. $1.25.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. A young man in whom I feel a great interest cannot see why prayer for others is obligatory or can be of any avail, as he says God does not change his course at all as a consequence of these prayers, but is always doing everything possible consistent with the free will of man. Also that in the Lord's Prayer there is no petition for others. He says that prayer must be subjective only, not objective, *i. e.*, good for its influence upon ourselves, not others. I cannot think so, yet do not know how to answer him. 2. Can you or some of your readers give me the whole of that Saturday evening hymn the second half of whose first verse is as follows:

"How sweet to hail the evening close
That ends the weary week!"

(The second verse relates to the Sabbath.)

"Blest day, thine hours too soon shall cease!
Yet while they gently roll,
Breathe, Heavenly Spirit, source of peace,
A Sabbath o'er my soul."

S.

1. Tell him that the Christian, as distinct from the heathen, philosophy of prayer is that it is not an attempt to change God's will, but to co-operate with his will, and that the natural disposition of mankind to pray—shared by cultivated scholars as well as by savages—indicates their Maker's design. The common-sense reply to one who cannot understand how prayer can be effective objectively is that in all matters beyond our understanding we deem it wise to follow those who know more than we. Jesus enjoined prayer for objective ends (Matthew ix., 38), and practiced it himself (John xvii.). One who trusts a medical adviser is at least inconsistent in discarding the authority of Jesus in spiritual matters. It is a curious fact that objections to prayer come from those who do not pray. If they would pray in Christ's way and spirit, their objections would fade out, though they might not be able to explain the philosophy of prayer any better. As to the Lord's Prayer, it is a social prayer; the whole of it is for others equally with ourselves. 2. Referred to our readers.

Is there a book published which contains all the references made to Christ by writers who lived at the same time he did, and also the statements made concerning him by those writers who lived in the first one hundred years after his crucifixion?

H. R. L.

No statements concerning Christ are extant that were made at the time he lived. The earliest of the New Testament writings to which a definite date can be assigned are the Epistles to the Thessalonians, about A.D. 52. There are about six Christian writings outside of the New Testament that come within a century of the crucifixion; viz., the Letter of Barnabas, the Teaching of the Twelve Apostles, the Letter of Clement of Rome, The Shepherd of Hermas, the Letter of Ignatius, and the Letter of Polycarp. For an account of these see Dr. Waterman's "Post-Apostolic Age" in the Epochs of Church History series (Scribners, New York). Besides these is the letter of Pliny, the Roman Governor of Bithynia, to the Emperor, describing the Christians there about A.D. 112. This may be found in a small selection of his letters, in Latin, published by the Clarendon Press, Oxford (Henry Frowde, New York).

Please give a literal rendering and explanation of Isaiah ix., 6. Is there justification for reading it "Wonderful Counselor of the Mighty God, the Everlasting Father," and does it apply to Jesus of Nazareth?

EARNEST.

The best explanation we can give is in quoting the passage as paraphrased by Professors Sanders and Kent (Messages of the Earlier Prophets): "He shall be born to rule and lead his people [of Canaan], and, in grateful recognition of his character and deeds, his people shall

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name him, because of his wisdom, 'Wonderful Counselor;' because of his strength, 'Hero God;' because of his constant care of his people, 'Father of Eternity;' and, to describe the nature and effects of his rule, 'Prince of Peace.'" The prophet was thinking only of a heroic prince delivering Israel from Assyrian oppression. This and many other visions of a temporal deliverer were transcendently fulfilled in Jesus as the spiritual deliverer.

Are there codes in ancient religions analogous to the Decalogue in the Jewish religion? Name some book or books giving a fair and impartial treatment of the subject; give also prices. 2. What books would you recommend in the study of comparative religions? and their price. I have Ellinwood and Moffat. J. A. J.

Buddhism has its ten commandments, but their analogy to the ten of Moses extends only to their number. See Dr. J. F. Clarke's "Ten Great Religions," Vol. I., p. 156. The maxims of Ptahhotep, the Egyptian sage, are more analogous to the Book of Proverbs. See the same, Vol. II., p. 312 (Houghton, Mifflin & Co., Boston, $4). 2. Consult Dr. Matheson's "Distinctive Messages of the Old Religions" ($1.75), and Professor Tiele's "Elements of the Science of Religion" (2 volumes, $4, Scribners, New York).

A Catholic priest once, in perfect friendliness, said to me, a Unitarian minister, "If one should come to you with the question, What should he do to be saved? what would you reply?" The inquiry took me by surprise, as the Unitarians do not much use that phraseology, but after a moment's reflection I said, "I should tell him to get all the light he could and then live up to it." How far would this statement be satisfying to you? H. D. C.

Theoretically it is enough, since a man who lived up to such advice would certainly be saved. Practically, and in view of human ignorance and weakness, it needs to be made more definite. Such an inquirer should not be left in uncertainty where to look for the most and best light on the problem of life, but should be explicitly urged to seek it in the teachings of Jesus.

Kindly suggest some book or books, as inexpensive as practicable, that would familiarize one with the beliefs of the different Christian Churches, including the Catholic—going back to the time o the differences between the Church of England and the Church of Rome, the branching off of the Methodist Episcopal, Congregational, and other Churches, and their development in the Old Country and America. W. D. A.

"A Study of the Sects," by the Rev. W. H. Lyon, D.D. (Unitarian Sunday-School Society, Boston, 50 cents), will give you much of what you inquire for. For the rest, consult a good encyclopædia, such as Johnson's or the Britannica.

1. Would a careful study of the Book of Revelation be advisable for a Bible class composed of persons of not specially scholarly ability? 2. Could you refer me to any works bearing on the spiritual value or the interpretation of the book? I. G. G.

1. We think that in the case of this book more depends upon the competency of the teacher than in any other part of the Bible. We also think that comparatively few teachers are likely to treat it judiciously. 2. "Biblical Apocalyptics," by Dr. Terry, is the best book that we can recommend. (Eaton & Mains, New York.)

I have met a skeptic who does not believe in Christ's miracles, on the ground that they are contrary to the order of nature. Is there any book that answers this question he raises? If so, I shall be obliged for the name of it. O. L. S.

You will find the line of thought which meets this objection clearly and compactly put in a discourse on "Miracle and Life," in "New Points to Old Texts," published by Thomas Whittaker, Bible House, New York, $1.25.

Please inform me where I can obtain some information as to the tradition of "The Lost Tribes" and their dispersal. G. A.

This oft-repeated question requires the oft-repeated reply that the lost tribes were lost, as the Danes and Normans who came to England a thousand years ago were lost, by assimilation and absorption in the surrounding population. According to the Bible, only a small number were deported to the East, and these, with the large remainder in Palestine, were lost in the same manner. The notion of ever identifying them is utterly chimerical.

1. May I ask what you consider the essential qualifications for membership in a Congregational church? 2. Can you recommend a form of declaration and literature upon the subject? M. W. S.

1. The same as for any Christian church, viz., faithful discipleship to Christ as evidenced by obedience to his precepts. No theological requirements are added to this. 2. By addressing the Congregational Publishing Society, Boston, you can obtain a variety of manuals and handbooks, from five cents upward, with complete information.

1. What is the best book to buy for an up-to-date understanding of the question of Evolution in relation to present-day Christian thinking? 2. Where could one procure the missionary address Dr. Storrs delivered to the Congregational Union? R. M.

1. Le Conte's "Evolution in Relation to Religious Thought" (Appletons, $1.50). 2. If you mean his address before the International Congregational Council, it is published in the "Independent" of October 5, 1899 (New York, 10 cents).

Will you kindly give me the names of the two best works on Baptism, its significance and spiritual effects; one supporting the custom of baptismal regeneration, and the other opposing it? W. H.

See Canon Mozley's "Review of the Baptismal Controversy" (Longmans, New York, $1.50), and "Primitive Doctrine of Baptismal Regeneration" (Murray, London, 7½ shillings), also Stanley's "Christian Institutions" (Scribners, $1.50).

Will The Outlook kindly give me any information regarding American sculptors and their work? What are considered the best examples of sculpture in New York City? Can you recommend any book treating of American sculpture? A. B. C.

Radcliffe, "Schools and Masters of Sculpture" (D. Appleton & Co., New York). Marquand and Frothingham, "A History of Sculpture" (Longmans, Green & Co., New York); Partridge, "Art for America" (Roberts Brothers, Boston); "Technique of Sculpture" (Ginn & Co., Boston).

1. Is there published a complete Bible in the original in one volume—Hebrew Old Testament, Greek New Testament, in one volume? 2. On what principle has the spelling of Oriental names been changed? Neilgherries is now spelled Nilgiris, Mohammed Muhammed, and so on. J. G. M.

1. Yes, in polyglot editions along with Latin and other versions. 2. Changes from the traditional spelling are intended to represent more accurately the orthography of the original tongue.

Can you refer me to a short, or popular, study of the Book of Job—one that is modern in its interpretation? READER.

See Professor Genung's book "The Epic of the Inner Life" (Houghton, Mifflin & Co., Boston).

I should be glad to learn the authorship or anything about an old poem called "The Indian Philosopher," written certainly over eighty years ago. It had the following lines:

"Bendish, 'tis strange the powers which formed the human mind,
That souls mated in heaven in a love most kind
When parted from their warm abode
Lost their mates upon the road.
Oh, cruel chance and crossing fates!
Our Eastern souls have dropped their mates
On Euroda's barbarous lands
And never joined their hands." E.

The Proceedings of the International Congregational Council at Boston will be published, as we are informed, at once. Price, $2. Orders may be addressed to the Rev. Henry A. Hazen, D.D., Auburndale, Mass.

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Correspondence

A Protest from the South

To the Editors of The Outlook:

In a late issue (October 21) of The Outlook appeared an article entitled "The Forgotten White Woman of the South." A careful reading of the article has convinced me that the author has, unintentionally perhaps, done the South a grave injustice. I asked two broad-minded, unprejudiced friends first to imagine themselves foreigners, then to read the article and to give me the three points therein that most impressed them. They agreed on the following:

(1) The South has done and is now doing little for the education of her women.

(2) The women of the South have been, and are now, as a class, ignorant; only of late years has a desire for knowledge appeared among them; they are now crying for an education as a starving man cries for bread, and there is no one to help.

(3) The author feels a prejudice against the old Southern aristocracy.

In reply to (1), permit me to say that every Southern State has a system of public schools. I can speak with authority of my own State, Texas; she has no cause to blush for her free schools. Her rural schools are as good as those of many a Northern State; her towns and cities have well-organized primary, grammar, and high school grades under able supervision. Crowning her school system is the magnificent State University, with which the high schools are affiliated. From these high schools and from this University graduate side by side each year the children of the poorest and richest. Nor does there exist aught but the kindest feelings between these classes.

I add a list of State institutions furnished me during the last few days by the Superintendents of Public Education. Maryland has two colleges (both open to women) that are aided by State funds. The Medical Department of Johns Hopkins admits women. The State Normal (founded in 1865), with an enrollment of four hundred, finds nine-tenths of its students women. There are other schools for women aided by the State. Kentucky's State College and State Normal are open to women. Arkansas admits women to every branch of its State University (founded in 1872), and finds that its Industrial Department is one of the most popular. Alabama invites her daughters to her University, to four normal schools, and to an industrial school. Florida's University and two normals are open to women. South Carolina has a University, a normal school, and an industrial school, which women may enter. For years this State supported at the normal a pupil from each county. Georgia has two normals and an industrial school for women. Tennessee has the famous Peabody Normal, a University, and an industrial school, all of which women attend. Louisiana has opened her University to women, but not one has entered. There are two normals and an industrial school where women students are numerous. Texas opened her State Normal in 1879. For years the State paid the board and tuition of one student from each legislative district. Now she pays a scholarship of fifty dollars a year to three hundred and sixty students. The State University is open in every department to women. No report has yet come from Virginia, North Carolina, or Mississippi; but I know that Mississippi has one of the best industrial colleges for women in the country.

The article in question states that the South has founded few schools for women. This may be true; but does not the above list show that the South has done something better? She has seated her sons and daughters at the same well-spread table, and has bidden each take what he most relishes of the intellectual feast.

The statement is made: "Not until some seven years ago was the first State College for women opened in the South; this is located in Greensboro', North Carolina." This is a mistake. Fourteen years ago the State Industrial School for women was opened in Mississippi. The projectors of the North Carolina institution visited Mississippi to examine the workings of this very successful school, where the necessary expenses of the pupils amount to not more than $7 per month.

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The article is also mistaken in stating that "the North Carolina institution has served as a pioneer for similar institutions in Texas." The Lone Star State has founded no such school during the last seven years. I feel that this bare statement of facts will convince any unbiased reader that the South has not neglected to provide educational advantages for her daughters, and that the author's zeal has led him to make statements without sufficient investigation.

As to the second point, I fear the author has permitted himself to judge an entire section by one narrow community. He has well asked, "How can a great man be born of an ignorant mother?" I cannot better refute the charge that Southern women have been and are now an ignorant class than by pointing to the men of the South. Ignorant women could not have produced the warriors, patriots, orators, and statesmen of our loved Southland.

The article states: "These institutions [referring to private colleges in the South] bred a woman without red blood and without new brain-cells." Is this true? Were the women of the South unable to meet the great crisis when it came? Let history answer. Read the annals of the Civil War. See there how these women, gently born and gently bred, endured untold deprivations without a murmur; they showed heroism worthy of any Spartan matron.

As to the young women of to-day who are crying out for an education with no one to aid, I say, without fear of contradiction, that if a girl in Texas wants an education, it is her own fault if she does not obtain it. In every town and community there are people who are glad to give aid to any girl who longs for a thorough education. Nor do these girls have to scrub and wash to make their way. Money is freely loaned them, and this money is always returned. If Texas is so generous, is it fair to suppose that other Southern States are not equally so?

What the intellectual status of the women of the new South is let the long list of graduates that each year passes from high schools, normal schools, colleges, and universities prove. Another sign of the times is the woman's club movement.

There exists in a small Texas town of no literary pretensions a club of twenty women who during the last five years have read and studied Draper's "History of the Intellectual Development of Europe," American History and Literature, Bryce's "American Commonwealth," and Green's "History of the English People." Such clubs exist all over the State; does this indicate a state of dense ignorance?

At a recent meeting of some of the officials of the National Federation of Women's Clubs, a Boston lady of culture made a telling speech concerning the wonderful enthusiasm of the women of Texas in the free-library movement. She said: "The zeal and unselfish devotion of these women have been revelations and inspirations to me."

I am sorry the author entertains a prejudice against the ancient Southern aristocracy. It had its faults, as do all social classes, but were not its virtues worthy of praise? Where in all the annals of the past will you find men whose honor was more unblemished, whose chivalry was more noble, whose women loved their homes more and who made themselves more queenly in those homes?

We of the South do need much. We have yet much to accomplish even to approach the high ideal that we have set for ourselves in education. Is this not true of other sections? The way to help us to attain this ideal is not by discouragement, not by giving the outsider a wrong impression. Travel in all parts of the United States has convinced me that there is no section so misrepresented, so misunderstood, as the South.

(Mrs.) Percy V. Pennybacker.

Palestine, Texas.

[The author of the article in question is, we believe, of Southern birth and education. We are sure that nothing was further from his mind than to disparage the South, or to fail to recognize what has been done in the South for the cause of education. He desired rather to call attention to the direction in which improvement was, in his opinion, most urgently needed.—The Editors.]

The Roberts Case: A Word of Dissent

To the Editors of The Outlook:

I hope it will not seem like presumption for me to say that I am unable to agree with the position of The Outlook in regard

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to the Roberts matter. The only legal basis, as it appears to me, upon which Mr. Roberts can be excluded from the House of Representatives must be found, if found at all, in the Constitution of Utah. If there is any provision in that document which would make Mr. Roberts's election illegal, then the way is very plain. But if there is none, then Congress blundered when the State was admitted, and it is too late to remedy the matter now.

As to the right of the House to consider other qualifications than those named in the Constitution, I do not believe that the contention is based on sound principles of interpretation. If it was intended to give such power, in the clause making each house judge of the election, returns, and qualifications of its members, it is difficult to understand what purpose was served by mentioning such qualifications as those which are named; for it is certain that the judgment of each house as to the fitness of a candidate in these particulars would be no more difficult, and would be, on the whole, more reliable, than its judgment as to the matters over which, The Outlook holds, the Constitution gives it absolute control.

The precedent furnished by the House of Commons is not at all conclusive under the circumstances. When we recall the discussions of the "Federalist" and the mighty struggle which was necessary to secure the adoption of the Constitution, when we remember how strong was the feeling of State's right and State sovereignty, and how weak the National feeling, and what has been required since to weld the States into a consolidated Nation, if indeed this has been fully accomplished yet, we have a much better light in which to interpret the clause of the Constitution referred to than that given by any precedent of the English House of Commons.

It is certainly beyond belief that the States which clung to their independence so tenaciously and were brought into the Union with such difficulty would have granted such power to the branches of the National Legislature and run such risk of being deprived of representation. Who can believe that they would not have indignantly repudiated the notion that they were not capable of choosing those fit to represent them? And would they not be entirely justified in that view of the matter? A State which cannot be trusted to elect its Representatives is unfit to become a member of the Union, and should either be kept out, or admitted under a constitution which will furnish all needed restriction. This is essential, for the matter cannot be reached by National legislation. Senators and Representatives are not United States officers within the meaning of the Constitution. That instrument expressly declares that no United States officer may be either Senator or Representative, and in various indirect ways indicates that these are not regarded as National officers. Moreover, this question was definitely settled in the impeachment proceedings against Senator Blount, who was acquitted on the ground of lack of jurisdiction because he was not a United States officer. If, then, Representatives are not United States officers, any law of Congress making those who practice polygamy ineligible to office under the United States would be inoperative as to Senators and Representatives, and could not be applied in the Roberts case.

In deciding this case, it seems to me that the principles which governed Lincoln in his treatment of slavery ought to prevail. However desirable it may seem to be to exclude Mr. Roberts from the House of Representatives, it is even more desirable to preserve inviolate the Constitution of our Nation. A. T.

Clerical Training

To the Editors of The Outlook:

The discussion in recent numbers of The Outlook of the relative nature of Religion and Theology has put in a strong light the radical distinction between the two, and at the same time makes clear the reason for the general indifference to church attendance of which the clergy so widely complain.

Dr. Abbott in a recent number shows most forcibly how the preacher of theology —the school philosophy of right living— must utterly fail to meet the wants of his hearers who have sought him out to learn the way and the law of right living. They ask for bread and are given a stone—hard comfort for the weary and the hungry. Yet what better have the legions of young clergymen fresh from the seminary to offer! They have been crammed with

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doctrine and doctrinal history, and, having finished this curriculum, are considered to be fully fitted to take charge of churches and to "feed the flocks."

In this day of general enlightenment and independent thinking, such pastoral qualification is worse than puerile—it hastens church disintegration. In The Outlook for November 25 is given a most valuable suggestion in respect to clerical training, under the heading of "Criticisms on Theological Seminaries." Of the three learned professions—theology, medicine, law—the last two require of their candidates for graduation *practical* work in hospital and the moot-court. The more of this practice the better fitted the student; unskilled in it, he is totally unprepared for his work. Now, the article in mind suggests that the graduate of the theological seminary should be required to do *mission work* under direction of proper authority for a term of years—*i.e.*, practical work in his profession—before he be considered eligible to teach in the pulpit. He should, in his own personal experience, become acquainted with sorrow and pain before he ventures to preach comfort and encouragement to those in need. What can be more self-evident than the justice and necessity of such a requirement! Such a discipline would surely call strong men to the church who now despise the mere doctrinaire, and see nothing in the clerical calling to satisfy their desire for untrammeled action and strenuous struggle with the rampant evils of society. The people, too, how gladly would they welcome and cherish a pastor whose experienced mind would interpret their needs, and whose courageous soul would not hesitate *to lead* in the right way.

CHARLES A. TODD, M.D.

St. Louis.

The Abolition Movement

To the Editors of The Outlook:

It was altogether fitting that a Quaker woman should have given Garrison the true solution of the slavery question. The Abolitionists prepared the way for the politician. The reformer is the thinker who makes revolutions upon which the politician and the army officers ride to fame. If there had been no abolition movement, there would have been no Seward, Chase, or Lincoln leading a popular party against the extension of slavery, and the slave power would be ruling to-day.

The so-called anti-slavery movements before Garrison's were the Gradual Emancipationists' and the Colonizationists' (they died of inanity). Needless to say they accomplished nothing. No action against slavery was proposed. No agitation disturbed the slaveholders, and they ruled the Church and State. There was no moral sentiment against the evil to give vitality to a party. After the spasmodic effort to save Missouri from slavery, in 1821 the public conscience slept until awakened by Garrison in 1831. Under the leadership of Calhoun the South had been educated to believe that slavery was a "divine institution," while the North aided in making the Fugitive Slave Law, and cared no more for the colored man's rights than a Jew does for a pig, until the advent of the Republican party, to which the handful of Abolitionists went, and of which they were the forerunners.

There was but one man in the Nation to challenge the theology of Calhoun. Garrison, alone at first, proclaimed slavery a sin *per se*, demanding unconditional liberty. This was the rock of truth upon which the passions of men beat in vain. The reformer has no compromise to make with crime; that is the politician's business. The Abolitionists opposed slavery everywhere (by moral suasion), in Church or State. They were always insignificant in numbers but mighty in moral power. "One could chase a thousand, and two put ten thousand to flight." The basis of the Abolitionist's faith was the humanity of the negro. It was this sentiment that made the former odious.

The founders of our Government made a Constitution which legalized the traffic in human flesh. They were like "Jeroboam, the son of Nebat, who made Israel to sin." But their "agreement with hell" was "disannulled" by "the overflowing scourge" of war. Slavery was abolished on a certain day, without conditions—*the Quaker woman's plan at last.* To condemn Garrison is to condemn the old prophets, Paul and Luther. Would you tell the inmates of a tippling-house to gradually quit drinking? Did Jesus condemn sin in the abstract and sanction it in the concrete? J. J. D.

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FOR THE LITTLE PEOPLE

The Six Little Pigs who Lived in a Sty

By A. Sharpe

The six little Pigs lived all alone in the sty. Somehow, though it was a very nice sty, there never seemed to be room enough for them all, for as soon as one had settled himself nicely for a good nap, another came rooting beside him, and woke him up, which of course made him very cross. If they all slept, there was peace, for who is not good when asleep? But when they all took to rooting, then there was war! They fought with one another, and bit, and squealed, until the farmer said, "I never heard such a noisy lot of pigs!"

One day they had a grand battle. In the evening, when it was over, and they were all feeling tired, and sorry for the bites they had given their brothers and sisters, they grew very fond of each other, and agreed that it was not they who made the trouble. Oh, no! It was not they who were to blame! It was the sty. It was because the sty was entirely too small. Six lively young Pigs could never exist in it properly. The right thing to do was to hunt another. That they would begin to do the very next day.

The first chance they had they set out, walking in a line, each tail curled very tightly. They had no time to examine the pools by the way now. Their business was too important!

By and by, as they trotted along, they met a Mongrel Dog.

"Where are you going?" he asked, for it was such a strange sight to see six Pigs walking along so primly, without stopping for anything to eat as they went!

"Where are we going? Why, to find the largest Pig house in the whole world. One that has an acre of mud-puddles beside it."

"My!" exclaimed the Dog. "I wonder, if they have such a big sty and so much puddle, if there isn't room for me too? I'm mongrel, they say; and no one cares much about me."

"Oof! oof! oof! We," grunted the Pigs—"we really don't know, but there must be. Do come with us, anyway!"

So the Dog followed the Porkers.

Before they had gone very much farther they heard a soft noise among the trees—Coo-oo! coo-oo!

"What's that?" cried the Pigs.

"Oh, it is a Pigeon," answered the Dog.

"Where are you going?" asked the Pigeon.

"To find the biggest sty in the whole world; the one with the acre of mud-puddles around it."

"That doesn't sound very comfortable," said the Pigeon. "But if they have all that, I wonder if there is not room for me? I'm a Homing Pigeon, but I slipped out of the basket when I shouldn't, so I'm not quite sure I know the way home. As you seem to be going my way, I'd like to join you, and then, if I miss mine, I can go to your fine home."

"Yes, do come!" barked the Dog and grunted the Pigs.

The Homer flew on, but she was soon so far ahead of the others that she sat down on a tree to rest and wait until they should come near.

As they hurried along a strange thing happened. A lump of earth beside a small pool by the roadside suddenly grew a head and legs and began to walk. It was a Turtle.

"Where are you going?" he asked, blinking at them.

"Oof! oof! We are going to find the biggest sty in the whole world, the one with the acre of mud-puddles about it."

"That sounds soft and cool," said the Turtle. I think I'll have to go too."

"Do come!" cried the Pigs and the Dog. But they did not know how the Turtle traveled.

When they reached the next bend in the road they saw him, far behind, slowly waddling towards them; so they waited for him. This happened so often that the Pigeon got very tired sitting still,

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before she even saw them coming; and they had all begun to lose their tempers except the Turtle.

"Dear me! if you are going to be so slow," cried the Pigeon, as soon as they came near enough, "I'll have to leave you."

Nobody paid any attention but the Dog. The Pigs, seeing their acre mud-puddle, without the sty, before them, shrieked, "Oof! oof! oof!" and rushed, pell-mell, towards it. They had never quite dreamed of such a large puddle. So they waded in and began to root.

Hardly had they started when one bumped into another. A third took a tidbit from a fourth, and in a minute the great battle was begun where it had left off the day before.

The Dog watched disgustedly. If that was they way they acted, he did not know what to do. At last he said to the Pigeon:

"See if you can find the wonderful sty. You can fly so high and so fast!"

"Coo! coo!" she cried, and fluttered away.

The Dog stood and watched the Pigs as they fought, squealed, and rooted in the mud. The Turtle at last crawled past and sunk himself in the damp ground, perfectly content.

In a few minutes there was a soft coo. "I found my own home," said the Pigeon, "but I see no sty," and she flew away.

The Dog stood watching and waiting, until he began to get very angry. Then he rushed in and began to bite and snap at the Porkers, until, in a fright, they ran out into the road and headlong down it, the Dog barking and snapping at their heels.

No one noticed it, but they took the same road by which they had just come, and, as in their terror they ran very fast, it was not long until they found themselves back at the farm. When they saw the old sty they ran gratefully towards it. They were glad to find anything to shield them from the Dog.

The farmer saw them come, and thought that if a dog could make them behave he'd better keep a dog. So the Mongrel found a home.

It was only when the little Pigs grew older and wiser that they knew where the trouble was. The sty was not to blame.

The Dawn Fairy

By Mabel Earle

This morning a wonderful white little fairy
Came glimmering, shimmering up to our lawn,
While Arthur and Ellen and Lucy and Mary
Lay still in their beds with the curtains all drawn.
She rode in a boat on the crest of the waters
That ripple all day at the foot of the wall;
O wee bonny baby and dear little daughters,
To think you were sleeping, and missing it all!

The ripples grew bright with a radiant wonder;
The clouds turned to crimson and gold overhead,
And round her boat's keel, and above it, and under,
The sun made a path for the fairy to tread.
The wind o'er the water came laughing and kissed her;
The woods waved "Good-by!" when she went from the shore.
To think you were sleeping, my dearies, and missed her!
And what if she never should come any more?

Now, Arthur, and Ellen, and Lucy, and Mary,
(Come close to my knee, and look up in my eyes;)
If ever you want to be sure of the fairy,
You must wake when the sunrise is lighting the skies;
Look out of our window, and over the water,
And watch where the sun makes a glimmering track,
And then you will see the bright pathway that brought her,
And maybe the sails of her boat going back.

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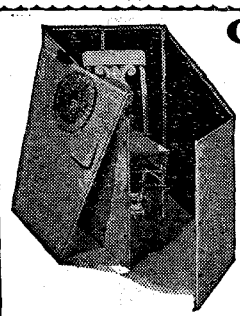

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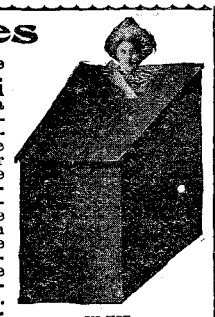

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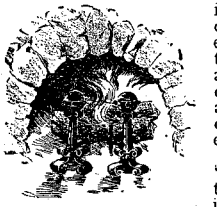

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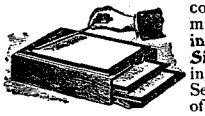

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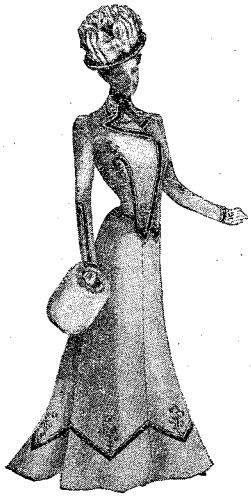
Reduced Prices on Suits and Cloaks



WE have on hand several hundred pieces of fine Winter Suitings and Cloakings which must be disposed of this month in order to make room for Spring goods. You can now secure a fashionable garment at **a reduction of one-third from former prices.** Order from this Reduced Price Sale as freely as you wish; send back anything you don't like, and *we will refund your money.*

One-third has been cut off the price of every suit and cloak in our line, but the quality of materials and workmanship is right up to our usual standard—just as good as if you paid double the money.

Tailor-made Suits, lined throughout, former price $5; reduced to $3.34.

$10 Suits reduced to $6.67. $15 Suits reduced to $10. $20 Suits reduced to $13.34.

Winter Jackets, lined throughout, former price, $5; reduced to $3.34.

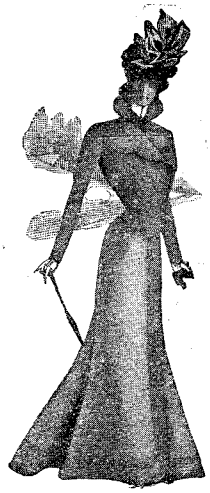
$9 Jackets reduced to $6. $12 Jackets reduced to $8. $15 Jackets reduced to $10.

Separate Skirts in the new French cut, former price $4; reduced to $2.67.

$6 Skirts reduced to $4. $8 Skirts reduced to $5.34.

Reduced prices on Capes, Newmarkets, Rainy-day Suits and Skirts, Bicycle Suits, Silk Skirts, etc.

We are also closing out a few sample garments, which were made up for exhibition in our salesroom, at one-half regular prices. We tell you about hundreds of reduced price garments in our Winter Catalogue and Bargain List, which will be sent *free*, together with samples of materials, to any lady who wishes them. Write to-day for Catalogue, Samples, and Bargain List; don't delay—the choicest goods will be sold first. Be sure to say you wish the Winter Catalogue and Reduced Price List.



Our new Spring Catalogue of Tailor-made Gowns, Skirts, Bicycle Suits, Rainy-day Suits, Wash Suits, etc., will be ready February 1st. Write now; we will mail you a copy, together with a full line of Spring samples, as soon as issued. Be sure to say that you wish the new Spring Catalogue.

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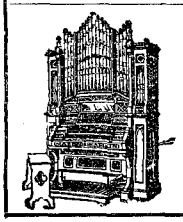

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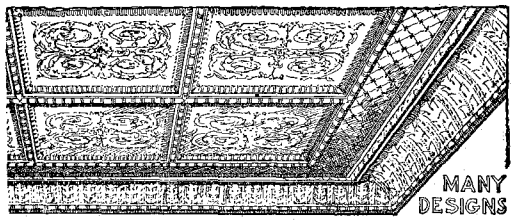

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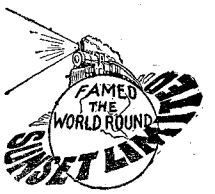

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